

funeral
go back.
pi folks
having a
Y. Moul-

Old Pal-
the first
a pastor.
meeting.
e of the
greatest
rot them
will soon

Bro. A.
George
eleventh
s church
a great
moved to
re. Some
om Clin-
get him.
pastor.

at South
s. I was
with Bro.
igned the
eting, so
ay night
ett. He
re. The
and many
ning the
body was
two days
s burial,
in eight
one hun-
coming
and had
n. The
en Arm-

all the
oulder.

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME L

JACKSON, MISS., October 18, 1928

NEW SERIES
VOLUME XXX. No. 42

"BAPTIST HONOR DAY" A Call to Southern Baptists

Armistice Day, Sunday, November 11, has been recommended as "Baptist Honor Day", for Southern Baptists.

This was the unanimous and very earnest recommendation of the large Promotional Committee of the Southern Baptist Convention, in recent, called session in Nashville, Tenn., after long hours of careful and prayerful deliberation.

In compliance with instruction, and in further interpretation of the recommendation of the Committee, we would say that the recent, called meeting of the Committee, in Nashville, was for the primary purpose of dealing with the terrible disaster that has recently befallen the Home Mission Board. The attendance of the Committee members was widely representative, and their discussions were among the most serious ever heard by any of us.

The Committee was poignantly conscious that a staggering, humiliating, heart-breaking tragedy had been thrust upon our beloved denomination. The shadows of such tragedy have stretched themselves over all the vast Baptist family represented by the Southern Baptist Convention, and even far beyond. It was frankly recognized that such tragedies occur sometimes in the business world, but that such an appalling tragedy could come and had come to the holy cause of our Divine Savior and Lord, was a fact to bring all of our people to their knees, in most humble supplication, and to lead us all to the most faithful self examination, both in our individual relations to Christ, and in the employment of the worthiest safe-guards and wisest methods for carrying forward His cause. Surely, surely, there must be some deep and far-reaching lessons for Southern Baptists to learn from this awful tragedy. May we all be quick to learn such lessons, and to sanctify them for the glory of our Divine Redeemer, and for the furtherance of His cause throughout all the earth!

Just here, we are constrained to say that our gratitude is inexpressible for the many words of gracious, Christian sympathy that are being voiced for Southern Baptists, in the sorely trying ordeal through which they are now passing. Such words are being spoken, not only by many of our own Baptist family, but also by those who are to help relieve the Home Board situation. Let us pray, without ceasing, that out of the fellowship of suffering incident to this common sorrow we may all know more deeply than ever before, the meaning of the fellowship of the sufferings of Christ.

In all the discussions of the Nashville meeting, and before and since, one clear note has been sounded by everybody—and that note is that our large Southern Baptist honor shall not be impaired. Not one faithful Baptist in all our large Southern Baptist family, would for one moment consider the thought of repudiating a single dollar of the Home Board's shortage, despite the terrible manner in which it was incurred. The faithful Baptists of the South will unhesitatingly and wholeheartedly see to it that not a bank that has trusted the Baptist name shall lose one cent, in either principal or interest. The honor of Southern Baptists has never been impaired in

the past and we do not hesitate for one second to say, please God, that their honor and good name shall not now be allowed to be sullied or impaired.

Accordingly, the members of the large Committee gathered in Nashville, after hours and hours of immeasurably serious conference concerning this Home Mission Board tragedy, and considering it in its manifold relations to the past, present and future of Southern Baptists, came to the unanimous conviction that the urgently wise course for our suffering and sorrowing people to pursue, is to provide gifts, at once, to cover the shortage above indicated. Thus comes the recommendation that all our churches shall set aside a day to be known as "Baptist Honor Day", Sunday, November 11th, on which day every Baptist man woman and child in the South shall be urged to make a worthy gift, to the end that this tragedy may not be allowed to continue to vex our people and to hinder all our work.

Let it be clearly understood that the gifts asked for on "Baptist Honor Day"—Sunday, November 11—are not gifts to care for our regular, co-operative work, nor for the Christmas Thank Offering that has been scheduled for Christmas week, but the gifts on "Baptist Honor Day" are to care for the tragical and unparalleled disaster in connection with the Home Board, as above indicated.

Certainly, if we will courageously meet this disaster, with every man, woman and child of the South who bears the name of Baptist, making a sacrificial gift, we can, in one day, wipe out every cent of the dreadful defalcation, and stand before the world clean, unsullied, with our Baptist Honor redeemed, both in the sight of men and of God.

But, let us all today and continually lay it to heart that we must get worthily ready for "Baptist Honor Day". Let all our people be immediately and fully informed concerning the vast and far-reaching meaning of such day. Just here, comes in the vital work of pastors and deacons and all other church officers; of Secretaries, and Editors and all others who can in any way inform and enlist the people. The emergency calls us all to go afield, and stay afield, doing our utmost, both publicly and privately, to secure a worthy gift from every Baptist in the South. Numbers have suggested that our slogan should be: "At least one dollar each, from every Baptist man, woman and child in the South". Suggestive as this slogan is, it is not adequate to meet the stupendous emergency that is now upon us. By all means, let those who can bring only one dollar each, be urged to do so. But let those who can bring their hundreds and their thousands of dollars, each, be most earnestly and prayerfully urged to give according to the measure of their ability. The hour and the emergency call for prompt and sacrificial gifts from us all.

Do we now have, like the old-time children of Issacher had, "Understanding of the times, to know what Israel ought to do?" Are we ready to prove our loyalty to Christ, by showing that our religion is for the dark days as well as the bright? Are we willing to meet a great emergency?

(Continued on page 5)

SOUTHERN BAPTISTS CHALLENGED TO SAVE SOUTHERN BAPTIST HONOR

Southern Baptist Honor Day, Sunday, Nov. 11th, means just that, for Southern Baptist honor is at stake. Baptist honor only reason Georgia Board released its secretary without cost to serve emergency.

Responsibility for meeting calamitous situation no longer on Home Mission Board alone but upon Southern Baptists as represented by the Executive Committee of the Southern Baptist Convention which assumed responsibility and proposed joint committee of six now in charge of Home Board affairs. Some may want to censure Home Board past but true cooperation just now demands all must be loyal to Convention leadership and help maintain Baptist honor in present crucial emergency. Should any fail they will simply increase the burden of the faithful and thus penalize those faithful Baptists who will ultimately at any cost pay the full price of Baptist honor. Plenty of time after this emergency settled to discuss Home Board future.

This Home Board disaster hurts every cause. The immediate problem was to determine whether better to suffer most of the hurt now and put shameful calamity behind us or whether prolong agony through years. The promotional agencies of the Southern Baptist Convention, including the Executive Committee, about a hundred trusted leaders, pastors, secretaries and editors, from all states, in the fear of God and bearing in mind the attitude of some Baptists, after a full day of frank serious prayerful consideration, heartily and unanimously voted that it is better by one heroic sacrificial effort to immediately undertake to replace the sacred funds lost by this shameful defalcation than to prolong the ordeal. Surely every loyal Southern Baptist will faithfully follow such thoroughly informed thoroughly representative thoroughly trustworthy Southern Baptist leadership on Armistice Day, Sunday, Nov. 11th, in this great effort to maintain Southern Baptist honor by raising \$953,000. Let every church plan next Sunday and advise us by mail. Southern Baptists, let us rally to Christ's cause in this crisis.

—Arch C. Cree,
Acting Executive Secretary,
Atlanta, Ga.

FRANCES E. WILLARD ON TAMMANY

In November, 1894, after leading a successful campaign against Tammany, Frances E. Willard paid her respects to that organization as follows:

"If Tammany Hall could systematize its power so as to dominate every square inch of Manhattan Island, why can not Home Protection Hall gain equal hold? The last Election Day proved that this could be done and scored the greatest victory for the Home that any city ever saw. What has been achieved in the worst center of systematized iniquity on this continent can surely be done in other cities, towns and villages."

"Cholera and smallpox are not more contagious physically than the Tammany disease is morally . . ."

**"A PRESENT COMPLIMENT TO PREACHERS,
AFFORDED BY THE PRESIDENTIAL
CAMPAIGN"**

I have had nothing to say regarding the fight which is now being made in this country in which there are issues that are exceedingly vital to all of us. I have, however, watched with unusual interest every discussion coming under my observation. Now that there is division of opinion over the situation needs not to be stated. Never before since I can remember, has it been necessary for an intensive campaign to be waged in Mississippi to take care of a presidential candidate running on the Democratic ticket, and that within itself constitutes a reason for a person to look into the matter before he registers his or her vote. Much is being said about religious tolerance. Well, so far as I can recall, this is the first time this question has ever been raised by anyone; I can remember when Charles Evans Hughes ran against Woodrow Wilson, notwithstanding the fact he was a Baptist deacon, and the son of a Baptist preacher, and I happen to be an humble Baptist preacher, without any hesitancy, I walked up and cast my vote against him and for the other man who was not a Baptist; and then when President Harding, who was a Baptist also, came out against Woodrow Wilson, I voted against him. Now I maintain there was none of that which some folks call religious bigotry in that, and I think in saying that I represent every Baptist preacher in the South.

Now there is an issue which to my mind affects every home in this country, and every person of this present generation, and of the generations which will follow us, that is the prohibition issue. Christian mothers have wept and cried, and prayed, and Christian men and preachers have worked for fifty years to rid this country of its greatest curse to the American home. I do not believe anyone will challenge this statement in this present enlightened age. Now the question is, are we to be called hypocrites, traitors, half-breeds, and almost everything that some one may think of, because we are unwilling to support and help in every way possible, as some are doing, to elect a man to the chief position of this country who believes in whiskey, so much as to select as his campaign manager a man who would forsake his party and join in and accept the position for the reason, so stated by himself, to bring that awful curse back upon the American home and civilization. Now I submit that I do not believe there are many people in this country who would wish as their pastor a man who would stand for such a proposition. But some might say, I do not believe a preacher should take any hand in such matters, as I have stated above; they did not when Hughes and Harding were running, but if they had made this an issue, just as Smith has done, they would have; but the preacher is to preach Christ and Him crucified, we hear occasionally; well that is not a new thing with us at all, when we were joining with the Christian womanhood and manhood of this country to get rid of the curse which Smith is so anxious to bring back, the men who wore the white apron and sold to our boys the stuff that would destroy them forever, said the same thing to the preacher. I submit that if John the Baptist were here today who had the courage to dig in on old Herod's sin, for which when he heard Herod got drunk on some of Raskob's booze, and cut his head off, he would have rough sailing with some of these fellows who cry that a man must not say a word about anything in this world but Christ and Him crucified. Well you say it will make the preacher unpopular, and will hurt his influence. Well, the time when Jesus became a little intolerant with some folks' religion, the Scribes and Pharisees, and said to them, ye are of your father the devil. He, too, would have become somewhat unpopular, with some of these fellows of today, and they would doubtless say to Him, you are meddling where you have no business. And again as He commented on that

religion, He said, EXCEPT YOUR RIGHTEOUSNESS EXCEED THE RIGHTEOUSNESS OF THE SCRIBES AND PHARISEES YE SHALL IN NO WISE ENTER INTO THE KINGDOM OF HEAVEN. It seems today that some are very uneasy about the popularity of the preacher, and it seems that a few preachers are a little uneasy. But I have this to say, at this point, God never called His preachers to be popular, and the preacher who seeks to be when a great moral issue is at stake, should get another job. My Saviour was not so very popular Himself, neither were the early Apostles of His, and my humble judgment is, that we need more preachers today who are not interested in popularity, and I say this in all kindness. Personally I do not believe that I am less popular with the people whom I serve because of my stand on this matter; they know how I stand, without searching a dictionary to find out; many of them are in the same path with me, many of them are not, but they are big enough, and reasonable enough not to call me ugly names because we do not agree on the proposition, and we are going on and each one stand for what he believes to be his personal duty like real Americans should do, and have more respect for each other than we would have had we played the coward, and yielded to their position in order to have been popular.

Now in closing this, which is written out of my deepest heart's conviction, let me come back to the subject: The compliment that is being paid the preacher is, that he is so bitterly opposed by some; it is far more complimentary to a preacher to be bitterly opposed and abused by some people than to be praised; and "woe unto you, when all men speak well of you. I fully endorse the stand of our Baptist Record, and its godly editor.

With a prayer that America may be saved from Smith, and Raskob's kind, I am, respectfully,

—C. T. Johnson.

**WITH APOLOGIES TO HAMLET
and POETIC "FEET"**

—Dedicated To The Fellows On The Fence—

To Smith, or not to Smith—that is the question:
Whether 'tis nobler in the mind to suffer
The power and pelf of outrageous Tammany,
Or to take up arms against a sea of whiskey
Smiths,
And by opposing end them? To vote,—to re-
member:—
Some more; and by our votes to say we end
The heartache, and the outraged conscience
That a Smith voter is heir to,—'tis a consumma-
tion
Devoutly to be wished. To vote,—to remember:—
To remember! surely to regret:—ay, there's the
rub,
For in that vote for Smith what remorse may
come,
Before we have shuffled off this mortal coil,
Should give us pause: there's the respect
That makes such a vote taboo;
For who could bear the whips and scorns of con-
science,
The oppressor's wrong, the proud liquor victor's
contumely,
The pangs of papal "pull", the law's delay,
The insolence of liquor controlled office, and the
spurns
That petition for redress would surely receive,
When we ourselves may quiet our consciences
With a courageous prohibition vote? Who would
fardels bear,
To grunt and sweat under a weary life,
Brought on when the Smiths are in the saddle—
That undesirable condition, from whose bourn
We might never return, puzzles the will,
And should make us rather bear the Republican
ills we have
Than fly to worse ones Smith would surely bring
us.

Thus conscience should be guide to us all;
And the positive urge of resolution
Is strengthened by sober thought;

And enterprises of great pith and moment
To coming generations will not go away
If we back consecrated judgment by courageous
action.

Come you now, you undecided voter,
Holder of the balance of power,
Be all your sins remember'd.

—W. C. Hamil, Handsboro, Miss.

"BAPTIST HONOR DAY"

W. W. Hamilton

Armistice Day! Honor Day! What a gracious providence it is that brings these two together on November 11! What a victory we will win! What rejoicing there will be among all the soldiers of the cross, for on Armistice Day we will compel the leaders of all enemy forces to say, "Southern Baptists have turned seeming defeat into glorious victory".

The writer went to the Nashville meeting on October the third, feeling so deeply humiliated by the Home Board disaster that he was unwilling to ask for any special offering. He was among those who preferred to carry the heavy burden through the years and say as little about it as possible, but no man could be in such seasons of prayer and hear such heroic words and see such a sacrificial spirit without saying, "We ought, we can, we must, we will".

Who can ever forget the statement of one pastor, that the only way he could give was to borrow \$1,000.00 on his life insurance, but this he was going to do? How every heart responded when torn and swept Florida said, "We are trying to put in place the walls of our homes and of our churches, and to furnish bread to our needy preachers; but Florida will match your gifts in this vindication of Baptist honor"! What amazing messages were those which came to us from representatives of other denominations, that they believe in us, that they would help us if we would accept it, that they expected us to come out of our sorrow more than conquerors!

Have any of us robbed God? Are we as guilty of misappropriating funds? Will this terrible calamity arrest us and bring us before the court of heaven and convict us of grand larceny? If so, let us make right the wrong we have done the cause of our Lord! If we are not guilty, let us make an offering on "Honor Day" and bring it into the Lord's house, and see what blessings will come to those who honor God!

Four million Baptists have been robbed of about a million dollars, or twenty-five cents each. Bankers through our good name have been deceived. Many of them could be made to lose on technicalities, but this shall not be done. It is a debt of honor, and Baptists will pay it on Sunday, November 11. Armistice Day! Honor Day!

Dr. J. F. Carter says "Everything goes well with Clarke College; good enrollment and a most satisfactory spirit".

The eighth annual session of the Riverside Baptist Association will convene with the Jones-town Baptist Church of Jonestown, Miss., at 9:30 A. M. Thursday, Oct. 25th. Let every church see to it that it is represented by letter and messenger. Cordially, R. A. Eddleman, Moderator.

Yazoo County Association met with Rocky Springs Church and the messengers were well cared for. There was a good crowd on the first day, smaller on the second. Brother D. I. Young was elected Moderator and Pastor Evans, Clerk. It was not my privilege to be present the first day, but the second day heard reports read and discussed by Dr. Webb Brame, Brother D. I. Young and Brother Evans. A good hour was given the editor to speak on the Cooperative Program and a good hearing was accorded him. Some of the churches reported a great year's work and all of them showed a fine cooperative spirit. The ladies were given a good hour on the first day.

Thursday, October 18, 1928

THE BAPTIST RECORD

8

**METHODS OF ADMINISTRATION OF THE AFFAIRS OF THE RELIEF AND ANNUITY BOARD
Of the Southern Baptist Convention,
Dallas, Texas**

Statement by the Board's Executive Committee

In compliance with the desire expressed verbally and by letter by various brethren here and there over the territory of the Southern Baptist Convention and editorially voiced by the Baptist Courier in a recent issue of that paper, the Executive Secretary of the Relief and Annuity Board presented the following facts and recommendation to the Board's Executive Committee, at its regular meeting on September 22nd, the same being unanimously approved by the Committee and ordered published in the several denominational papers:

FIRST: The administration of the Board's affairs has always been in accordance with its charter and by-laws and also in complete harmony with the Constitution and by-laws of the Southern Baptist Convention. Every known precaution has been taken for the protection of the funds entrusted to the Board's keeping. These funds have been invested in high grade securities which have yielded a regular and satisfactory income.

SECOND: Neither the Executive Secretary nor the Treasurers have ever been authorized to pledge the securities or credit of the Board for loans. Such transactions have always had the authorization of either the Executive Committee or nine members of the Investment Committee of five members. The only loan secured in recent years was for \$50,000.00 borrowed two years ago at 6 per cent on the authorization of the Investment Committee. This money was not used for current appropriations but was reloaned on first mortgage securities at 7 per cent. The money was borrowed in the fall and repaid in the following February from the proceeds of the sale of certain Rockefeller gift stock which we knew at the time we would have to relinquish, either for debenture bonds bearing 5 per cent or for the cash, which we could readily loan for 7 per cent. We elected to take the cash. Borrowing for lending purposes or otherwise has never been a habit of the Board and this single exception was fully justified in view of the sum which we knew would come to us for which we had an immediate investment outlet.

THIRD: Likewise neither the Executive Secretary nor the Treasurers have had, nor now have, the authority to dispose of any of the Board's securities, except by authorization of the Executive Committee or the Investment Committee. Specific authorization was given by the Executive Committee for the sale of the Rockefeller stock and likewise the Investment Committee authorized the sale of certain bonds held by the Board in lieu of which other and more satisfactory securities were purchased.

FOURTH: Our method of withdrawing funds from the several depositaries affords ample security. These withdrawals are by checks accompanied by vouchers showing purpose of disbursement, signed by two officers of the Board, except in the cases of beneficiary payments in the Relief and Annuity Departments, and the semi-monthly payments of salaries and wages to officers and employees, in which cases double signature checks are drawn for lump sums sufficient to meet these requirements month by month, after which individual checks are signed by the Treasurer or the Executive Secretary.

FIFTH: All loans of the funds of the Board and all other investments are made on the recommendation of the Investment Committee and afterward reported to the Executive Committee for approval. Where loans are made on real estate the Board uniformly requires Title Policy or opinion of the Board's Attorneys.

SIXTH: All securities in the keeping of the Board, except mortgage notes and promissory notes, together with \$300,000.00 of stock certifi-

cates of the Standard Oil Company, the gift of Mr. Rockefeller, are kept in the rented lock boxes of the Board in two Dallas Banks, access to which has been limited to the Treasurers, both of whom are adequately bonded and to the auditor when inspecting them and he always in company with one of the Treasurers. The Standard Oil stock certificates are held in trust for the Board by the Equitable Trust Company of New York and received for by that Company.

SEVENTH: All funds of the Board held subject to deposit and a small amount of cash retained for current purposes in the office safe are under the care of the Treasurer of the Relief Fund and the Cashier. The Cashier is adequately bonded.

EIGHTH: The books of the Board have been audited every six months or oftener by a firm of certified public accountants and their correctness properly certified to. These audits have always been carefully and exhaustively made.

NINTH: The appropriations of the Board and all expenditures for administration and operation are based on the annual budget recommended by the Budget Committee and approved by the Board at its annual meeting following the Southern Baptist Convention which budget is based on the receipts of the preceding year.

In the foregoing statement I have endeavored to set forth the administrative methods of the Board in a manner that will assure you and the denomination concerning the safe-guarding of the Board's assets. However, in order that certain regulations shall be set down as the fixed policy of the Board, and since certain details are not specifically mentioned in the present by-laws, I suggest that the following paragraphs be adopted as a part of the permanent by-laws subject to ratification by the whole Board at its next regular meeting, and prior to ratification by the Board that they be declared in full force and effect:

FIRST: No money shall be borrowed in the name of the Board without specific authorization of the Executive Committee and such authority shall be necessary in each transaction separately. All notes given in the name of the Board shall be signed by the Executive Secretary and one of the Treasurers, or in the absence of either, by the Vice President also.

SECOND: No sale or transfer of bonds, stocks or other negotiable securities of the Board shall be made without the express authorization of the Executive Committee. The signing of all papers connected with such sales or transfers shall be by the Executive Secretary and one of the Treasurers or in the absence of either, by the Vice President also.

THIRD: All checks drawn on the funds of the Board in its several depositories shall bear the signatures affixed on the date of their issue of the Executive Secretary and the Treasurer of the Fund being checked on, the Vice President signing in the absence of either of these officers, except that in the cases of monthly payments to the beneficiaries of either the Relief or the Annuity Funds and Payments of salaries or wages double signature checks shall be drawn for lump sums sufficient to meet these requirements month by month and individual checks issued therefor bearing the single signature of the proper Treasurer or the Executive Secretary.

FOURTH: All loans and other investments shall be made after being considered and approved by the Investment Committee, three of whom shall sign every accepted application, and these investments and loans shall be reported to the Executive Committee for approval at its next regular meeting.

FIFTH: All securities in the keeping of the Board, other than mortgages on real estate and promissory notes shall be kept in the Board's rented lock boxes in one or more of the banks of the City of Dallas. These lock boxes shall not be gone into by the Treasurer alone, but jointly by the Treasurer and one other custodian designated by the Executive Committee. Real Estate

Mortgages and promissory notes shall be kept in the vault of the Board in its own office.

SIXTH: The books of the Relief and Annuity Board shall be audited and certified to by certified public accountants every four months and it shall be the duty of the administration to change auditing firms each year.

(SIGNED) The Executive Committee of the Relief and Annuity Board of the Southern Baptist Convention:

Geo. W. Truett, Chm.
J. B. Cranfill
Paul Danna
W. B. Lee
Ben C. Ball
Hal White
Robt. H. Coleman

Wallace Bassett, Ex-officio
(President of the Board)
Thomas J. Watts, Ex-officio
(Executive Secretary of the Board)

In compliance with the new by-law, as stated in the last paragraph of the Executive Committee's statement as given above, the Executive Secretary proceeded at once by employing a new auditing firm to serve for one year. The nationally known firm of Ernst and Ernst have completed the audit of the Board's affairs for the first four months of the fiscal year, May 1st to August 31st, 1928. The CONSOLIDATED STATEMENT OF ASSETS AND LIABILITIES for that period as certified to by the auditors has been sent to the denominational papers with the request that the same be published as an advertisement in the same issue carrying the foregoing statement.

The Executive Committee of the Relief and Annuity Board hope that their action in the above matter shall fully reassure the denomination concerning their fidelity and the fidelity of the Board's officers in the administration of the trust committed to them.

—Thomas J. Watts, Executive Secretary.
Dallas, Texas, September 28, 1928.

Shreveport, La., Sept. 25, 1928.
Mr. John R. Talley,
Hattiesburg, Miss.

My Dear Talley:

I have always had a liking for you, and I see in the papers your stand on the political situation in Mississippi, and I am writing to congratulate you and encourage you.

I am not an alarmist. I have traveled throughout this country and abroad, and I believe I know something about the condition of the world. It is my earnest and honest conviction that America now is threatened with a downward trend, which, if no checked, will lead us to destruction.

If every good man, like yourself, would come out as firm and positive as you have, it would save the day for Americanism and Righteousness. Don't forget I am preaching this on every platform I can find in Louisiana.

I wish you would tell my friends in Hattiesburg I am depending upon them to stand for Americanism vs. Alienism, for Sobriety vs. Legalized Liquor, for Constitutional Government vs. Lawlessness. The worst element in American life are backing Smith and his cohorts.

May the Lord our God give you grace and wisdom to stand for the right.

Cordially yours, —E. D. Solomon,
Corresponding Secretary
Baptist Convention Board of Louisiana.

Rev. H. C. Clark of McAdams will assist in a meeting at Prudens, Tenn., near the Virginia and Kentucky border on Oct. 21. He asks that you join him in prayer.

A bill was put through the last session of the Louisiana legislature providing school books for all school children in the state including church schools. The Catholics accept the free books in their schools. The Baptists refuse them. Who believes in the union of church and state?

Editorial

OUR DEBT OF HONOR

Last week Dr. Gunter and Mr. Frank Burkhalter told the readers of the Record something of what was done at a meeting in Nashville, Oct. 3, to meet the exigency that has come upon Southern Baptists by reason of the embezzlement of nearly a million dollars by the treasurer of the Home Mission Board. The editor of the Record has not hitherto discussed this matter, for the reasons that he saw no good to be accomplished by airing our distress. The facts in the matter have been given to the public through the Record and through the secular press. They constitute the most unfortunate and staggering experience of Southern Baptists. Not the least sorrowful aspect of the whole business is that it has given the enemies of God and his people occasion to blaspheme. And the lowest of them have not failed to avail themselves of the opportunity. May God yet grant them repentance unto life.

Whatever may be said of the responsibility of those into whose hands the Home Board work was committed, however negligent they may have been (and they do present a defense of their stewardship), it is certain that many of them have worked night and day and with great distress of soul to save the situation from irreparable harm, and their efforts are bearing fruit. All concerned in the business, including the banks, have worked and are working heartily and sympathetically to bring order out of chaos.

The banks are unwavering in their faith in Southern Baptists. One of the leading bankers, and head of probably the largest banking company in the South, has said since this misfortune, that he rates commercial paper as follows: First government bonds; second paper of the Standard Oil Company; third that of Baptists; fourth that of Methodists, and fifth that of Catholics. He himself is a Presbyterian and does not classify his own people.

Bankers have not only offered to finance Southern Baptists, but have offered to make liberal contributions. People of other denominations have been most kind in offers of help, saying that this might have happened to anybody, and that it is a blow to all denominational boards. The Church in Atlanta, of which the president of the Home Board is pastor, immediately showed their sympathy by making a special and spontaneous offering of \$6,000.00. Other sums have come in from other churches and individuals in many directions. It is permissible here to say that our special correspondents in London, Mr. and Mrs. P. I. Lipsey, Jr., when they read of the misfortune to the Home Board, immediately sent a special offering of \$50.00. These things are said to show the fine spirit of our people in a time of trouble.

At the Nashville meeting, Oct. 3, there was prolonged, prayerful and serious consideration given to the matter of rehabilitating the work. Of course, an emergency is on us, and everybody recognizes it. Something must be done, something heroic and that at the earliest possible time. The meeting lasted all day and well into the night, with representatives present from every part of our territory. The plan adopted was by unanimous and hearty vote. It is as follows:

After time is given to acquaint the people throughout the South with the situation and the purpose, it is proposed that a special offering be made of \$953,000 and laid on God's altar on Nov. 11, Armistice Day. This is to meet our Baptist debt of honor.

There may be some who are inclined to think of it as our debt of dishonor. No, only one man has shown up to be dishonorable. It is no dis-

honor for a body of people to be robbed of nearly a million dollars; no more than for a man to be robbed of \$100.00 by a highwayman. We were robbed. The money is due the banks and Southern Baptist honor is at stake for the payment of it. Whether it is paid by few or many, it must be paid and will be paid. It is better for it to be paid promptly. And it is far better that all of our people who feel the hurt of it should help to relieve the denomination of the stain. There is no other honorable way out, and we do not propose to come out of it any other way than honorably.

The only appeal that is made to our people is the high sense of honor; the honor of our name and the honor of His Name who has redeemed us and given us a place in his kingdom. Nothing that we could do would more truly bring Him honor, or more surely prove ourselves worthy to be called by his name.

Many years ago when the editor was pastor in Murfreesboro, Tenn., he was called to see a very sick man, who gradually grew worse and passed away. The attending physician who knew the man well told the preacher the history of the young man who was dying. He said a few years before this, the father of the sick man died leaving a heavy debt behind him, for which the son and other members of the family could not be held legally responsible. But the young man told the creditors he would assume the debt. He was a blacksmith and every dollar that he made was made by the labor of his hands. He worked early and late, not taking time enough or means enough to care for his own health. Every dollar he made was applied on the debt and it was all paid. But when that was done his health was gone and he soon declined and passed away. But he honored his father. Southern Baptists now have an opportunity to honor their Father. The time is Nov. 11, 1928.

DESPISING OTHERS

There is an affectation of superiority on the part of many which is utterly at variance with the essential spirit of Christianity. It is not easy to point it out, because it is often evasive and many times is found in the guise of pretended courtesy which is rather condescension; or again in a sort of pity which is another form of arrogance.

It is found in cultured or semi-cultured people in their attitude toward those who have had fewer advantages; sometimes in the well-to-do in their assumption of airs toward those of smaller means or none. Maybe you have seen it in one who walks the streets of a city and affects the latest fashions, when he speaks of "country folks".

It is no purpose of this article to incite resentment in those who are mistreated, or may think they are. Far from it. That feeling of resentment is just as blameworthy as the condescending attitude that provokes it. The people who "despise others" or look down on them may have many fine qualities, but this one is in danger of spoiling them all.

There are differences in people, and probably will be as long as the world stands. These differences may be due to what we call accident of birth, or to some outward advantages, such as education, official position, financial rating, racial prestige or some other. But these were never intended in the providence of God to produce superior airs, or a contemptuous attitude toward any man. Remember the word of the Lord, "Set not your mind on high things, but be carried away with them that are lowly".

It is well to remember, when this sort of temptation assails us, the question which Paul so incisively asks the Corinthians: "Who made thee to differ?" "And what hast thou that thou didst not receive?" To answer these questions will take all the bumpitiveness out of any of us. If we have had special advantages, let us be humbly grateful for them; and let us use them as a trust committed to us for the common good, and not

to glory over any other.

Peter had to have a good deal of this sort of stuff taken out of him. And it took a revelation thrice repeated to do it. But he learned that "unto me hath God showed that I should not call any man common or unclean". A man will never be a very good servant of Jesus till he somehow gets that into his head.

The example of Jesus is most helpful in this matter. And this is the quality of the ministers of Jesus even in the old dispensation, for we are told that "every high priest, being taken from among men, is appointed for men in things pertaining to God, who can bear greatly with the ignorant and erring". Only the love of Christ can conquer all our personal frailties and blunders.

TRADITION AND THE COMMANDMENT OF GOD

Traditions are the habits, customs and ideas that have come down to us from the past with the influence over us that naturally goes with inertia and following the course of least resistance. They come with the force of approval or submission that indolent or conscienceless people give to anything that is put upon them, rather than go to the trouble of discovering for ourselves whether they are right or wrong. If these traditions are according to righteousness they deserve to be received with consideration and reverence. But if they are accepted without personal investigation of their merits they are a means of tyranny and may be sure to perpetuate iniquity.

Jesus was confronted by just such a situation in his contact with the Jews of his day. The Jews had the Old Testament for their Bible, but they had an incrustation of tradition on it and about it which hid it from view and in some cases destroyed its teaching. They couldn't get at the Bible for their traditions. Righteousness was utterly negated by many of their traditions. They looked with "holy" horror on Jesus and the disciples going to the table without having gone through the ceremonial of washing their hands.

We have some of these people in Mississippi today. They have certain social and political traditions which to them are of far more consequence than truth and sobriety. They will help to put a man in the White House who is in his personal habits and official acts body and soul opposed to prohibition and temperance; who voted for the saloon every chance he had as a legislator and promises to do all he can as President of the United States to make legal the sale of liquor; to get rid of the prohibition law. And all this because he wears the traditional party label.

Jesus said, "Why do ye transgress the commandment of God because of your tradition?" A fair test is on us now for a man to show where his first allegiance is. Will it be on the side of sobriety or will it be on the side of the cocktail?

Bolivar County Association met last week at Shelby. There was a specially good attendance of the women, and a number of the brethren left their work at this busy season to attend to the affairs of the Kingdom. Good preparation had been made for the meeting by Moderator R. E. Jackson and Clerk J. E. Taylor. The whole program was compressed into one day. It was not our privilege to hear the discussions in the morning, but we greatly enjoyed those of the afternoon. Mr. W. B. Alexander, Jr., an attorney, gave a good address on the Budget Plan of Finance. Dr. Eavenson spoke on the Daily Vacation Bible School. Dr. Dobbs read a paper by Dr. Kethley on the Sunday School work. Others did good service. The editor spoke by invitation on the Cooperative Program. The ladies of the Shelby Church provided a splendid dinner. There was a fine array of pastors present, but all were sorry to miss Pastor Golden, called away by the death of his wife's father.

Thursday, October 18, 1928

THE BAPTIST RECORD

5

(Continued from page 1.)

gancy, unexpectedly thrust upon us, with consecrated courage and prayerful, sacrificial devotion? Are we now willing to do the heroic things, to do the difficult things, to do the sacrificial things, to do the Christ-like things, for the honor of our Divine Savior and Lord, and for the carrying forward of all His Kingdom work, in the homeland and to the ends of the earth? Surely, surely, all our hearts would wish to answer "yes" to all these questions.

May God make bare His mighty arm in the eyes of all the people, and now lead our Southern Baptist people, in their unprecedented hour of trial and responsibility, fully and faithfully to know and to do His holy will!

In behalf of the Promotional Committee of the Southern Baptist Convention.

Geo. W. Truett, President of the Convention; E. Y. Mullins, President Southern Baptist Theological Seminary;

L. R. Scarborough, President Southwestern Baptist Theological Seminary;

W. W. Hamilton, President Baptist Bible Institute;

T. B. Ray, Secretary Foreign Mission Board; Arch C. Cree, Acting Secretary Home Mission Board;

I. J. Van Ness, Secretary Sunday School Board; T. J. Watts, Secretary Relief and Annuity Board; Louis J. Bristow, Secretary Baptist Hospital Commission;

Mrs. W. J. Cox, President Women's Missionary Union;

Austin Crouch, Executive Secretary of the Executive Committee of the Convention.

The Commercial Appeal reports Senator Joe Robinson lining up with Al. Smith in his fight for changing the prohibition law. And that is what it means in the whole bunch of them.

Brother M. E. Perry, formerly with the State Board Evangelists as one of our singers, is now at the Seminary at Ft. Worth. He will be able to be away twice during the session for revival meetings and so is available for such service in a meeting between this and Dec. 1st; and another between Dec. 1st and Feb. 1st.

"I know what Tammany is. It is organized corruption. No, Tammany cannot change. It is what it is, and Mr. Smith as a decisive influence in Tammany Hall has not experienced any change of heart, as we say in Christian circles."

—Dr. Charles H. Parkhurst.

Dr. Parkhurst, the author of the above statement, was for a long time pastor of the Madison Square Presbyterian church in New York and in 1895 wrote a book, "Our Fight With Tammany".

The death of Miss Minnie Brown, one of our Mississippi Sunday School workers, has brought grief to all the Baptists of Mississippi among whom she was well known and universally loved and esteemed. Several years ago at a meeting of the State Sunday School Convention held at Pontotoc she spoke on the work of the Junior Department. Her talk was so sensible, practical and helpful that this writer remarked at the time that the Pontotoc Sunday School and church stood to lose one of its best members, as her services would be in demand in a wider field. It was only a short time till upon the recommendation of Brother J. E. Byrd she was elected to superintend the Junior Department in the State Sunday School work. Her work attracted favorable comment all over the state and out of it. Her services were in constant demand. A few years ago her health began to fail, but she was faithful to her post. Her friends watched her with anxious heart. At last, on Thursday, Oct. 11, her spirit took its flight, and her body was laid to rest in her old home town of Pontotoc. May our Father comfort those who are sorely grieved by her going, and continue to bless the work which she loved.

Bro. Joe Canzoneri, who has been Financial and Musical Director of Calvary Baptist Church, has resigned. He will enter again the evangelistic field and will be available for meetings after January the first. He can be had both as preacher and singer. His address is: Clinton Blvd., Jackson, Miss.

F. Scott McBride, general superintendent of the Anti-Saloon League, says: "The Anti-Saloon League is opposing Smith because of his record and attitude on the liquor question. The issue is booze, not religion. Smith was the outstanding defender of the saloon until the nation went dry and now he is the chief warrior for the return of liquor with all its degradation of men and its causation of hunger and want by women and children. We oppose Smith because he is the creation of Tammany, which has aggressively defended and supported the saloon throughout its history." —Ex.

Washington, Oct. 3rd, (AP)—Col. Charles A. Lindberg today telegraphed Herbert Hoover that he had a strong feeling that the election of the Republican candidate "is of supreme importance to the country".

The Lindberg message, sent from New York, and made public at Republican headquarters, said:

"I have recently flown to St. Louis to register. The more I see of this campaign the more strongly I feel that your election is of supreme importance to the country. Your qualities as a man and what you stand for, regardless of party, make me feel that the problems which will come before our country during the next four years will be best solved under your leadership."

Newbern, N. C., Oct. 12.—(AP)—Charging the Democratic party with conducting a "two faced and hypocritical campaign, Senator F. M. Simmons, former Democratic national committeeman from North Carolina, called on voters at an anti-Smith Democratic meeting here tonight, not to be "influenced by the smoke screen of intolerance thrown about the campaign in the South."

"Protected by this smoke screen, they are cowardly running from and evading discussion of the question of prohibition, the paramount question at issue in this campaign." Senator Simmons said, "the question which Smith himself raised when he repudiated the Democratic platform, which he paramounted in his speech of acceptance, and which is known to be the battle cry of his followers north of the Mason-Dixon line."

Prof. A. T. Robertson in the Biblical Recorder: If wet daily newspapers feel no responsibility for moral leadership of the people in ridiculing Prohibition and efforts to enforce it, they have no ground for denouncing preachers and denominational papers who take up this leadership in behalf of the homes, the schools, the churches, and law and order itself, the Anglo-Saxon civilization in which we live. It is to be expected that party politicians will be afraid of their political future if they expose the trickery by which the dry South is put in the hole of being expected to elect a wet President openly committed to an effort to nullify the very law that he has himself refused to obey. These wet leaders want to compel preachers to confine their efforts to heaven and not to bother this earth which belongs to the devil.

Dr. John W. Ham tells of the following interesting experience in concluding a two weeks' supply for the First Baptist Church in New York City:

"The building was taxed to its capacity on Sunday night with every available chair brought into use, while hundreds were left standing in the doorways, halls and otherhundreds out on the sidewalk unable to gain admittance.

"We took a vote on the attitude of that great congregation toward the election of Alfred E.

Smith as President. The proposition was put in this way, "All of those who are opposed to the election of Alfred E. Smith to the presidency and will go to the polls and so vote, will please stand". The vast audience arose instantly and silently registered their opposition to the Governor of New York. Immediately upon their being seated, the opposite vote was put requesting all who were in favor of his election to please stand. One man and one woman arose. We remarked, "That is the way it is going to look in November".

Rev. J. L. Boyd resigned the pastorate at Magee last Sunday, effective January first. He has done a great work here, building up the membership and completing a splendid house of worship. Brother Boyd did good service as chaplain in the army during the World War and is a natural leader and a good Bible preacher. Some other church should lay hands on him forthwith.

Pastor Norman W. Cox writes: The Baptist Churches of Meridian are this week engaged in a graded Church School of Missions which starts off with most favorable conditions under the leadership of Dr. T. W. Ayers of the Foreign Mission Board. Those associated with Dr. Ayers on the faculty are Dr. T. F. McRae of Hattiesburg and Miss Doris Knight of Georgia, each of whom have seen long service in China, Mrs. Ida Stallworth of Alabama and Miss Fannie Traylor, young people's W. M. U. leader of Mississippi. We will give you a further account of the school later. Dr. Ayers, Brother McRae and Miss Knight go from Meridian to Bogalusa, La., where next week they will be engaged in similar service.

The meeting at Clinton came to a close Sunday night with the ordinance of baptism, observance of the Lord's supper and giving the hand of fellowship to the new members. One hundred and twenty-five were received during the meeting; seventeen for baptism and the others by letter. Pastor B. H. Lovlace had made good preparation for the meeting and he said he had never had more hearty and universal cooperation on the part of the membership. Dr. W. J. McGlothlin, president of Furman University, preached for eight days. He gave a series of homilies on the Gospel of John. They were exceedingly instructive and interesting. The people were gripped by the messages and even the children listened with fine attention. Many of them were converted. A large number of those received by letter are students in Mississippi and Hillman Colleges, who are enlisted in Sunday School and B. Y. P. U. work. The meeting will be a landmark in the memory of many. When the hand of fellowship was extended the line of new members extended up and down both aisles and across the back of the church.

THANK THE LORD FOR AL., JOE AND "RASKEY"

Surely this trio has come to the Kingdom for just such a time as this. The first thing I am grateful to this triumvirate for is that they have closed all our discussion about "evolving"; second, they have caused America to see just where she stands on the rum question, the greatest question of the day. Then, Al.'s creed has made all and each of us learn just what Roman Catholicism really is, anyway. "Raskey" has given us a close-up of Tammany, surely the foulest of the filthy political organizations of the age. Then, after all this good that they have done, this gang won't get as close to the White House as a certain daily editor does to telling the truth on Mississippi Baptists.

We are almost to the end of a perfect day. "Don't weaken", boys, "don't weaken"; stay right square behind "Uncle Peter" and the dear old Baptist Record. If his noble stand don't suit you, take it down anyway, for it is like calomel and oil—you will feel better later.

—W. A. Greene.

IS THE DEMOCRATIC PARTY SINCERE?

J. B. Lawrence

After following the Democratic party through its pre and post convention activities, listening to the acceptance speech of its major candidate, reading its publicity material and noting the various maneuvers of its leading politicians, I am just wondering if the Democratic party is really sincere in its appeal to the citizenship.

My reaction is that deep down at heart it is not sincere. My reasons for this reaction, and I challenge any of its leaders to gainsay the implications of the facts cited, are as follows:

1. **Its Attitude on Prohibition.** At the convention in Houston, it is evident that the convention tried to straddle the prohibition question. From all the facts coming to light we are led to believe that there was an understanding in the platform committee by which it was agreed to write a plank on law enforcement mentioning the eighteenth amendment with a gentlemen's agreement that the candidate, Mr. Smith, would be left free to repudiate that plank. The chairman of the platform committee, before he read the platform, made a speech in which he said as much. Smith's telegram to the convention, read before the adjournment of the convention, seemed to be a pre-arranged part of the program. Taking everything into consideration it seems that the convention was insincere in its platform declarations on prohibition.

2. **In Its Nomination Of Robinson.** There is little doubt that the convention nominated Robinson of Arkansas because he was a dry and from the South, not because the leaders wanted a dry and a Southerner, but in order to placate the South and hold the dry vote. If the Tammany leaders had been sincere, they would no doubt have made a different choice. But be that as it may, when the convention nominated a wringing wet as candidate for president and then nominated a man who is supposed to be dry as candidate for vice president, it revealed its insincerity. No party can be both wet and dry at the same time. The Democratic party, as now organized, is wet and any effort to appear dry is insincere. It is bad policy to barter integrity in an effort to secure votes.

3. **Smith's Pronouncement on Law Enforcement.** In his acceptance speech Governor Smith came out very strong for law enforcement and particularly the eighteenth amendment. But how can we take him seriously when in the very next breath he affirms that he will use the power of his office to destroy the law making the enforcement of the eighteenth amendment possible? This, taken in connection with his record as governor, would lead one to feel that Governor Smith might be bold and outspoken, but he could hardly be sincere in declaring himself for the enforcement of the constitution. As governor of New York, he advocated the repeal of the enforcement law, and, when that law was passed, signed it. It is going to take a good deal of spell-binding to get honest dry Democrats to believe that Governor Smith and the Democratic party are sincere in their affirmations on law enforcement.

4. **The Intolerance Plea.** A great deal has been said about religious liberty and freedom from intolerance. But are those doing the talking sincere in what they are saying? Why, for instance, should the vice presidential nominee, Mr. Robinson, harangue the South, which is acknowledged Democratic territory, on religious intolerance, when, as a matter of fact, there has been no evidence to show that the constituency of the South is intolerant. There must be something back behind all of this which does not show on its face. Somehow one is made to feel that it is all for effect throughout the United States. If Senator Robinson and other Democratic spellbinders are sincere in their plea against intolerance, why do they not lecture the Roman Catholic church, the most intolerant religious organization on the face of the earth today. There seems to be considerable ground for uncertainty about

their sincerity here.

5. **The Negro Scare.** Throughout the South Democratic politicians and Democratic papers are trying to make it appear that there is danger of the Negro coming back into politics again. They are waving the bloody shirt before Southern voters and warning them against the evils and horrors of carpetbag days. Is there any foundation for the bloody shirt? If Hoover is elected, will the South be over-run with Negro politicians and Northern scalawags as it was in the days of reconstruction? Absolutely not. And Southern politicians and Southern newspapers know when they make the charge that there is not one single bit of foundation in fact for the things they are saying. In fact, the evidence is the other way. Marcus Garvey, self styled 'Moses of the colored race, assures us that the Negroes are pinning their hopes to Mr. Smith, and we know for a fact that in all the Northern states the Democrats are doing their very best to swing the colored vote to Smith. If there is any danger of Negro domination anywhere, it lies with the Democratic party right now. This being true, the charge that Southern Democrats are making is insincere.

6. **Leaving States Free.** The National Democratic Headquarters announced sometime ago that every state would be free to make its own platform and put out its own candidates without reference to Governor Smith's attitude on the prohibition question. How in the world can the national party be sincere and make such a recommendation as this? If the national party stands for Smith and his program, then it is absurd not to push that program clear through every state. The reason they are not doing this is because they know that in the dry South it would not be acceptable. Therefore, for the sake of holding dry Democrats in the South in line for Smith, the party leaders are willing to straddle the issue. Such an attitude does not appeal to sincere, conscientious people.

7. **The Charge that Smith Can Do Nothing.** It is being asserted by dry Democrats in the South that if Smith is elected it will make no difference, so far as the wet issue is concerned, for he can do nothing. But are they sincere in this assertion? If Smith can do nothing on the prohibition question, how can it be argued that he can do anything on any question? In fact, the politicians knew, and everybody else knows, that Smith can do something. He can do a tremendous lot as President, and he will do a lot. Whether he succeeds in carrying through his whole wet program or not remains to be seen. But he can launch that program and by his appointing power and the influence of his office he can create an atmosphere that will make it possible for him to put over his program in the second term of office which will more than likely be given him if he is elected this time. In eight years in the White House with all the reins of government in his hands, Smith will be able to destroy the eighteenth amendment and put saloons back on every corner in most of our cities. If he can't do this, why are the wets all for him? The saloon men and the brewers and every organization in which they are represented are for Smith. The claim that Smith can do nothing seems on its very face to be insincere.

Sincerity is a fundamental element in any organization which would appeal to the people for patronage. If the Democratic party is insincere in one of its principal planks, and if it cannot be depended upon in one of its chief contentions, how can we trust it in anything? It loses by such insincerity its claim upon honest and sincere persons and should be discounted at the polls in November because of its hypocrisy.

Terminal Trust Building
Kansas City, Missouri

Aw Gwan, Masters! Cody is not the first editor for whom some preacher named his baby. That happened around here long ago, and doubtless there are many others.

THE GREATEST HEBREW CHRISTIAN GATHERING IN HISTORY

Second International Hebrew Christian Alliance Conference Held in Jerusalem Kirche, Hamburg, Germany, July 16-22, 1928
By Jacob Gartenhaus

The Hebrew Christian Movement has been growing steadily for the last few years not only in America, but on the Continent of Europe and Palestine. Three years ago the International Hebrew Christian Alliance came into existence and held its first conference in London. It was the writer's privilege to attend the first conference as well as the one just closed. The writer was chosen by the American Hebrew Christian Alliance as one of four representatives of that body to attend the International Conference. He went with the approval of the Home Mission Board of the Southern Baptist Convention, though not at the expense of that Board and though not as in any sense its official representative. In comparison, the first conference was a child needing food and sustenance, and some skeptics had serious doubts as to the life of the Movement. There were many difficulties in the way, the distances separating the brethren, and the great poverty of Hebrew Christians in Eastern Europe, but in this the great promises of God who still loves Israel and has a definite purpose for the Jewish people in the world was overlooked.

But what has happened since three years and what have our eyes beheld? Not only has the International Alliance grown by leaps and bounds, its roots firmly wound around the rock of God's eternal truth, having been nourished and strengthened by the Holy Spirit, shooting forth and spreading its branches, but bearing fruit unto the glory and praise of God's eternal Name.

Since the last meeting a number of Hebrew Christian Alliances have come into existence, all of which were represented by delegates at the conference in Hamburg. About thirty-two countries were represented. There were glowing reports of the increasing numbers of conversions from Judaism, and the formation of numbers of Hebrew Christian congregations in different parts of the world. In some places where such congregations were formed it was due to absolute necessity, as there were no evangelical churches for them to join. These Hebrew Christian congregations have thus a double purpose to perform; one in shedding forth light to benighted Israel, and the other in witnessing to unbelieving Gentiles in their midst.

We are living in an age of apostasy, but in the midst of it all God's light is still shining and He is using the power of the Gospel in gathering the faithful remnant around the banner of His Christ.

Well may the children of God rejoice that we live to see such signs of His power!

Of course, in such a brief report we cannot attempt to go into details, or we might easily write a book, but a mere summary will have to suffice.

Our hearts were gladdened to meet old friends whom we had not seen for years, and we rejoiced to have fellowship with new brethren who have endeared themselves to us since our meeting.

There were old intimate friends whom we have prayed for and loved for years, such as—Sir Leon Levison; Dr. Arnold Frank of Germany; Rev. S. B. Rohold, and Rev. A. W. Payne of Palestine; Rev. Elias Newman of Damascus; Rev. P. Gorodishz of Poland, and others.

Among the delegates were such men as Pastor Karl Kunert of the State Board of Prussia; Dr. Foldes, Attorney General of Budapest, representing Hungary; Dr. Pollak, prominent lawyer, representing Vienna, Austria. Roumania was represented by an aged Hebrew Christian with the face of a prophet, whose heart was overflowing with love to his Savior, formerly a Chagan (Cantor) in a synagogue, but now singing the songs of Zion in praise of his Redeemer.

Thursday, October 18, 1928

THE BAPTIST RECORD

Soviet Russia was represented by a beloved brother, whose name we do not give for obvious reasons. He came from a land of suffering, had to walk miles before he dared go on a train, faced many difficulties—yea, even death from the Bolsheviks. After weeks of traveling he reached Hamburg and stirred the whole conference with his narrative of the suffering of the poor Hebrew Christians in Soviet Russia.

In some places they have to meet in secret—in cellars or out-of-way sheds, under the shadow of death. Many have died for the truth as it is in Jesus; others are starving and some in prison. His story was like a new Acts of the Apostles. He pleaded for sympathy, prayer and practical assistance for poor Russia.

In closing, let me say that our hearts were fired with new zeal and enthusiasm to do and dare greater things for Christ and Israel. The blessing of such a conference cannot be estimated in mere words—eternity alone can reveal the results! May the readers of this paper, and all friends of Israel, work and pray for further blessing upon the labor and laborers in the Jewish Mission field.

HOME BOARD SITUATION By Fred Clark, Rotan, Texas

I want to say a word that is due the Home Mission Board and our Mission Funds: First, not one dollar of money sent to the Home Mission Board was stolen, every dollar that Carnes took was money that he drew from Banks where he borrowed in the name of the Home Mission Board. Every dollar that has been sent in by the churches or individuals for Home Missions was spent just like the senders wanted it spent, for Home Missions.

Second, not one dollar of money that shall be sent to the Home Mission Board for Home Missions will be used to pay back what Carnes stole. Every dollar of the deficit caused by the theft will be paid back to the Banks or wherever it was borrowed, but not with Home Mission Money, nor with any other mission money. It will be paid with money given for that purpose. Every dollar that is given to help pay the deficit will be designated by those who give for the purpose of paying back the money that was stolen.

Another thing, a great deal of criticism is being passed around concerning the Home Mission Board for employing Carnes. But the Home Mission Board is not to blame. He was recommended by one of the strongest Auditing Companies in the land, and was indorsed by one of the strongest Bonding Companies in the country, and was employed by the Home Mission Board as an assistant book-keeper, later to be advanced as head-book-keeper when he proved his efficiency, then he became Treasurer after establishing himself to the entire satisfaction of the Board. In the mean time he became a popular member of a number of outstanding Clubs of Atlanta, and also a deacon in one of the Baptist churches of Atlanta. Then he was placed under bond for fifty thousand dollars when he became Treasurer of the Home Mission Board, the largest Bond to be secured.

The devil goes to church; one of the Twelve Disciples was a devil.

In the absence of the editor a letter, now lost, came for him asking him to preach for a certain church on the third Sunday in October. As the letter was lost, this is our only means of informing the writer. We should be glad to write him if he will let us hear from him again. With sincere regret—Editor.

The people who talk about a whispering campaign are constantly engaged in a hissing campaign. The serpent tongue is busy telling those who will listen to him that Herbert Hoover chose to associate with negroes in Mississippi during the flood control. Nobody believes it who is himself worthy of belief.

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

WHY I LIKE THE BAPTIST COOPERATIVE PROGRAM

By M. E. Dodd, D.D.

The Cooperative Program is the plan of Southern Baptists for supporting all seven phases of their benevolent, educational and missionary work through the regular weekly contributions of the members of the churches to this common fund, in which all the causes share in proportion to their needs. There are seven reasons why I like this Cooperative Program.

First: It enables me to carry out my part of Christ's program of service—benevolent, educational and missionary.

When he was here he healed, he taught, and he preached the gospel. (Matt. 4:23.) When he went away he committed this three-fold ministry to his disciples. They, in turn, have passed it down the generations until now the task is in our hands.

Our Cooperative Program carries out his service of benevolence to the human body in (1) orphans' homes, (2) hospitals, and (3) old ministers' relief.

The ministry to the minds of men, or education, is carried out in our (1) schools and colleges, (2) seminaries and (3) missionary training schools.

His ministry of preaching the gospel is carried out in (1) state missions, (2) home missions and (3) foreign missions.

When I give time, talent or money to the Cooperative Program of Southern Baptists I am carrying out the full plan of Christ to this whole lost world.

Gives Share in Every Task

In the second place, the Cooperative Program enables me to have part in all that is being done. I am not personally able to build an orphans' home, or hospital; to build a school or to send missionaries. But when I put my gift, however small, into the Lord's treasury and four million other Baptists do the same thing the aggregate of all the gifts can then perform all of these tasks. If I am not contributing, therefore, to the full Cooperative Program I am denying myself the privilege of taking a part in the whole.

Third: The Cooperative Program enables me to have some part in the whole work of Christ each and every week of the year. It is very different from making a spasmodic emotional gift to some one cause just once a year.

Fourth: This Cooperative Program enables me to do all that needs to be done because it

includes every sort of service to every sort of somebody that any sort of anybody may wish to render. It is the only program in the world that is all inclusive of every human need. Other institutions and organizations serve young men exclusively, or young women and boys, or the sick, but none of them, except this, includes all human beings. This Cooperative Program serves needy humanity of all ages, classes, races, colors, nationalities; kindred peoples and tongues in all parts of the world. Therefore, there is no justification for anyone feeling that it narrows his life and service and influence for him to concentrate all his efforts in this Baptist Cooperative Program. It is the widest, broadest, biggest, fullest, richest program of service to be found on the face of the earth.

Program Embodies God's Plan

Fifth: This Cooperative Program enables me to carry out God's financial program for his Kingdom. If God has a plan for this world, and a plan for every human life, and a plan of salvation, and a plan for the church, and a plan for church officers and ordinances, he certainly

has a plan for financing his Kingdom. He surely would not leave the world in its need to haphazard methods of meeting that need. Personally, I believe with all my heart that this plan is for God's people to bring God's money into God's house on God's day for God's work, on a minimum basis of one-tenth of the net income for everybody, and the generous gifts in addition to the extent of one's ability and willingness. (Mal. 3:10; 1 Cor. 12:2)

Sixth: This Baptist Cooperative Program fixes the support of Christ's causes as a permanent principle in life and does not leave them to the temporary emotional appeal. It is the same as the difference between salvation by grace and salvation by works. When the principle is once fixed it does not have to be done over each time there is special need.

Seventh: The Cooperative Program does not leave the causes of Christ to become the victims of temporary weather conditions, depressions in business or other hindering causes.

The Baptist Cooperative Program justifies itself from every conceivable standpoint. It is obligation in perpetual effort to meet opportunity; it is desire being constantly directed to the discharge of duty; it is power persistently and purposefully promoted to produce prosperity for Christ's causes. It is the soundest, safest, surest, most successful and most Scriptural method we have ever found for carrying out Christ's will in the world. When all Southern Baptists come to support this Program week by week they alone will be able to carry the whole gospel to the whole world.

Any church wishing copies of the above tract may obtain same by writing this office, Baptist Convention Board, Box No. 520, Jackson, Miss.

Rev. S. Mosa, Baptist missionary in Nazareth, the birth-place of Jesus, died in September.

Dr. M. T. Andrews, of Texarkana, Tex., began a meeting with Pastor E. K. Cox last Sunday.

Pastor Frank Tripp, of Minden, La., in a sermon recently referred to the persecutions of Baptists in Roumania by Catholics. Some of the people seemed to think that the presidential campaign year is not the psychological time to speak of Catholic persecutions. But he says that while he has nothing to say about how any member of his church shall vote, he will not be muzzled in the pulpit on any matter of faith and morals.

Pastor A. F. Crittenden of Indianola sends a digest of the church letters written to the Association which shows baptisms the past year 246; additions by letter 293; a net gain in membership of 326; present membership 2,785; value of church houses \$150,800; of pastors' homes \$31,000; pastors' salaries \$16,840.50; given to home uses \$29,772; for missions and benevolences \$7,637.77; Sunday School enrollment 1,905; the reports from W. M. U. and B. Y. P. U. are equally good.

Brother pastor, the people are looking to you for leadership. Don't let these momentous days go by without seeing that our missionary offerings are worthy of the Name we love. If the matter is not laid on their hearts they do not make an offering. If you missed the opportunity in the special State Mission day in Sunday School, don't forget the Debt of Honor day, Nov. 11, and the special Debt-paying day a little later on. Our Convention year closes with this month. Let's see that our full amount is raised.

W. M. U.

Spare Not

Isaiah 54:2, the verse from which our watchword was chosen for the year, tells us to enlarge our tents, lengthen our cords, strengthen our stakes, but He just says—Spare Not—leaving it to us as to what we will spare not. Then He breaks forth in a deluge of promises to the servants of the Lord.

In searching the pages of the Holy Word we find so many examples of "Spare Not" in the lives of the redeemed ones. In Genesis we read where Abraham spared not his son when God called on him to make a sacrifice. After the test was made we find an Angel of the Lord talking to Abraham and said, "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee and in multiplying I will multiply thy seed as the stars of Heaven and as the sand on the seashores; and in thy seed shall the earth be blessed: because thou hast obeyed my voice" (Not only a blessing to himself but to others because he spared not).

Moses spared not his life, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Mary spared not her precious alabaster box but anointed the feet of Jesus with it. The Widow spared not her living but brought it all and put it into the Lord's treasury.

Then looking down through the annals of the history of our Woman's Missionary Union we are encompassed about with a great cloud of witnesses who spared not their material gifts, their talents, their precious alabaster boxes, their devoted children, nor even spared not their very life's blood for the extension of His Kingdom. As we study these characters we come to the conclusion that the love of Christ constrained them to give of their best.

God so loved that He spared not His Only Son—Jesus, for the joy that was set before Him endured the Cross and despised the shame—. Joy in dying on the Cross? Yes, joy in redeeming lost humanity from lives of sin to lives of gladness, rejoicing and service. Will there not be a deep joy flooding my soul if I spare not my best for Him?

During these two and one-half months that remain of our Ruby Anniversary year will you resolve in your hearts to spare not of your valuable time that you are so often tempted to use for your selfish pleasures; spare not your best talents that you have been using in your social life instead of His service; spare not of your material possessions that you have been lavishing upon your self: Spare not your precious alabaster box which may be something you have planned to bestow upon a friend who doesn't need it and spare not the power that may be released by your faith in God.

If Mississippi women and young people will co-operate in this great task—sacrificing when prompted by His Spirit to do so, we will be blessed and be a blessing to the world. SPARE NOT!

Fannie Traylor.

Louisville, Ky.,
Sept. 29, 1928.

Dear Mrs. Aven:

I'm sure you can imagine just how much "Training School" girls have been doing during these past days. Adjustment to new schedules, meeting new girls, new duties, etc.

Your telegram was a source of joy and blessing during this time.

Mrs. Aven, I am sure you have read in the various papers of our opening and how wonderful the new girls are, etc. Really, this has been

a strengthening experience in my life. Those of us on the Student Committee are so overjoyed at the prospects for the year. Seems that His Spirit is nearer and means more than ever before. Mrs. Rose too, is well pleased with everything.

We are so proud to have three new Mississippi girls. They are all of the highest type and it is a joy to be associated with them.

Remember each of us in prayer and I ask a special interest in your prayers as I try to lead in the Social Activities of the school. We remember daily with joy our W. M. U. work in Mississippi. We send greetings to all those women in Mississippi that have a special love for House Beautiful. Lovingly,

Edwina Robinson.

The above is from our senior Training School girl to Mrs. Aven, in reply to a telegram sent to the Mississippi girls the first day of school. Some of the other girls have written also but we are printing just this one. Perhaps you will be interested to know that we have three new Mississippi girls, Misses Ruth Watkins, Enid Henry and Willie Reeves. We could pick the State over and not find four more consecrated girls than these.

Important

A number of times recently the different members of our office force have been asked what counts on our Ruby gifts?

1. It is especially important that we know that what we gave the privilege through the Co-operative Program, which included foreign, home and state missions, hospitals, schools, orphanage, and ministerial relief is counted on our Ruby gifts. Also any designated offering to any one or more of the seven objects named above.

2. Some societies are making efforts to give the price of a perfect Ruby over and above what they are giving through the Co-operative Program. This will count of course, but perhaps we should make it clear that this special Ruby must be used for one or all seven of the Co-operative objects. If the special gifts toward a perfect Ruby by a society do not amount to \$1,000 but their gifts through the Co-operative Program added to this make the \$1,000 they may have their names in the Book of Remembrance as the giver of a perfect Ruby.

3. Our Special Offerings during the Home Mission Week of Prayer last March, State Mission Week of Prayer offerings in October and our December Lottie Moon Christmas offerings this December will be counted on our Ruby Gifts. Also our part in the debt raising campaign Christmas.

4. Certainly our gifts on Nov. 11.—Baptist Honor Day—will be included in our Ruby Gifts. Certainly we want to have a share in preserving the honor of the Baptist name and promoting the work of our Lord.

We want to express our appreciation to Miss Mallory for the wonderful inspiration and encouragement she has given the women of Mississippi and to our own heart during her visit to us. Surely the Kingdom will come if we follow her leadership. The special meetings in which she has spoken will be written up later.

A number of small associations have already planned to give the price of a perfect Ruby during the Christmas Week of Prayer in December. Organize Ruby Clubs and make the poster suggested on page 28 of the last Ruby Anniversary Booklet and you will see how easy it will be to work toward a special aim.

What are you doing about your World Comrades subscriptions? Have you renewed the subscription that expired last month? We are working toward the goal of 1,075 subscribers from Mississippi, by December 31st; can we count on you enriching the life of your boy or girl with this little magazine that only costs you

\$1.00 for the entire year, coming to your home once a month?

Miss Fannie Traylor,
Jackson, Miss.

Dear Miss Traylor:

Following is our Royal Ambassador report for the past year. You remember we organized a year ago this month. We had nine charter members, since then we have enrolled twenty-one. Six of this number have moved away from Tupelo and two are inactive, leaving twenty-two active members at present.

We have had twenty-nine homes represented.

We have held forty-eight meetings, given 24 Programs, giving two out of town programs also. We have been advised that on account of these programs there are three new chapters organized: One at Corinth, one at Iuka and one at Fulton.

Our average attendance has been seventy-five per cent.

We have just finished our mission study, using the book "Just Around The Corner Tales".

We have observed three special weeks of prayer, the Boys making special contributions. We have failed to record the amount; we used the special R. A. envelopes and the W. M. U. Treasurer overlooked it. We have five members of the Baptist Church and all of them are tithers. Their contributions to the church budget for the year is \$43.80.

World Comrades subscriptions, 16. We could make this 100% but we have Methodist and Presbyterian members who do not take the magazine.

Fully 75% of the Boys report personal service as "Kindly Deeds". I am trying to lead them to know the difference in humane deeds and personal service that really counts for the Lord.

I truly hope this splendid bunch of Boys will be able to do things really worth while this next year. They deserve a better leader and I have hoped and prayed for a leader that could bring out the best that is in them, and still I am trying to carry on. Think of us, Miss Traylor, when you talk to the Father. I truly covet your prayers for this wonderful and precious bunch of Boys, and if it is His will that I continue to try to lead them, oh how I need—EVERYTHING that makes a capable leader.

Sincerely,

The above shows the spirit of a wonderful R. A. leader. If all of our Baptist boys of R. A. age in our whole State could have the privilege of such an organization we would soon have a group of men in our churches with a big Missionary vision of the world.

Rev. W. O. Blount, who recently resigned at Okolona, is serving a large church in Houston, Texas, and held in high esteem.

Rev. Barney Thames has accepted a call to First Church, Comanche, Okla., but remains for a while at the Southwestern Seminary doing graduate work.

The meeting at Mize in which the pastor was assisted by Brethren Bryan Simmons and W. L. Compere resulted in nine additions to the church, eight by letter and one for baptism.

Pastor J. B. Perry has resigned his work at Pickens and adjoining churches. He has had fine preparation for his work in college and seminary; is a man of genuine ability and religious convictions. He will do good work anywhere the Lord calls him.

Various of our good friends use The Baptist Record to urge their friends to secure subscriptions to other papers, such as the W. M. U. literature, student magazines, B. Y. P. U. organs, etc., etc. We are glad to help our friends in their worthy endeavors. May we suggest that it would greatly help their cause and the whole Kingdom work if they would send in a long list of subscribers to the Record?

Thursday, October 18, 1928

THE BAPTIST RECORD

9

The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board

Baptist Building
Jackson, Mississippi

R. B. GUNTER, Cor. Sec'y
P. I. LIPSEY, Editor

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1918, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

East Mississippi Department

By R. L. Breland

Tolerance

This is a much used, and much disabused, word these days. Many wise seem not to know the use and meaning of the word tolerance. In a time of hot discussion like the present many are likely to say many foolish things, things that harm and do not help. I am sure that is the case in the present discussion. Mr. Webster defines Tolerance as "endurance; the recognition of the right of private judgment in religious opinions and modes of worship". In other words, tolerance is the right of each individual to worship God as he pleases, or not worship Him at all if he pleases, and to do as he pleases in other matters, provided he does not interfere with the rights of others in so doing. This is the principle for which Baptists have died in all ages and for which they ever stand, and they have been instrumental more than any one else in having that principle put into our constitution. We believe in and practice tolerance.

Tolerance, however, does not preclude the right for one person to differ from another in any and all of these matters and to keep him from saying so privately and publicly if he so desires. This right is guaranteed under the provisions of our constitution, also in the matter of free speech. I am not to try to prevent the other fellow from being what he wants to be in the matter of religion, politics and such like by any manner of coercion, or question his right to be such or abuse him for being such, but I do have a right to disagree with him and say why. To oppose another because of his religion or politics for office or other preferences is not intolerance so long as I do not question his right to be what he is. To vote for a man for office because he is a Methodist, Baptist, Presbyterian, Catholic or Jew is not intolerance, neither is it intolerance to vote against a man on the same grounds. We should not question his right to hold office

The Orphanage Signal

Our Needs

Our greatest need at this time is shoes for children of all ages up to size six for girls and eights and one-half for boys. We can not use high-top shoes for the girls.

Suits, sweaters and caps for boys from six to fourteen years of age. Food supplies are always in demand.

An Announcement of Interest

We are delighted to announce through the efforts of loyal friends of the Orphanage in Jackson, sufficient funds have been raised by them to employ teachers until the Convention meets. So, we are happy to announce that when you will have read this news every child will be in school.

The Executive Board is to be commended for their efforts along this line. We hope that when the Convention meets that a reasonable percentage will be given the Orphanage, so that it will enable us to carry on every phase of our work.

Mr. J. M. Hartfield, one of the best friends the Orphanage has ever had, has been untiring in his efforts in our behalf.

Conversation With Dad, Con.

"Hello Daddy, from dozens of little voices."

"When did you get in?"

"Last night about twelve o'clock."

"Where have you been?"

"I am still attending every Association that I can get to. This trip was to ones County and then to Bolivar County."

"Were there very many people present?"

"Oh yes, a fine congregation at each place."

"Well, didn't you go to Hattiesburg?"

"Yes, I went to Hattiesburg to meet the Association of Commerce,

or his right to run for office if elected because of his religious affiliations, that would be intolerance; but the mere matter of opposing or favoring him on these grounds is not intolerance. If so we are all intolerant more or less. Thousands of our citizens are going to vote for certain men because they belong to a certain church, that is not intolerance, and thousands are going to vote against certain men because they belong to a certain church, neither is that intolerance.

I have not heard anyone say that our present candidates for President have not the right to belong to the church of their choice or that they have not the right to be a candidate for or hold the office if elected. So it is not a matter of intolerance to think or express themselves that they believe that they are not the one to be President, because of his religion, politics or what not, but it is intolerance of the rankest kind not to be willing for the other fellow to hold such opinions and to resist his expressing them. Let everyone believe as he pleases, vote as he pleases, rights guaranteed by the

in regard to a Sight for the Orphanage."

"Why did you go there?"

"Well you know when our Board met they instructed me to get in touch with the places that might like to have the Orphanage located with them. I did that, and Hattiesburg had me to come down to discuss matters with them. It looks like they are going to make a fine proposition to us."

"But Daddy I would hate to leave Jackson."

"I sure would too."

"Yes, girls I would love to remain in Jackson too, but we must go where we can get free school education like other children."

"Oh well, I am willing to go anywhere that we can get that."

(a little boy approaches.) "Look, here I stuck a nail in my foot."

(Another boy) "And here, I cut my foot with a piece of glass."

"That isn't anything, look here, I dropped a plank on my foot."

"Oh, well boys that is all in the game, you want to be careful though and not hurt yourselves."

"Oh yes, Daddy have you seen the hogs lately?"

"Why no, why?"

"We have thirty-three little pigs in the pen now."

"That's fine, isn't it?"

(To be continued.)

Thanksgiving Cars

Don't forget to appoint you a committee in your church to look out for provisions for the Thanksgiving Car, which will pass through your town on or about November 26th. The exact dating will be given next week. Also remember your Thanksgiving offering for the Orphanage.

—B. E. Massey, Supt.
Miss. Baptist Orphanage.

constitution, and still be tolerant enough to believe that the other one is just as honest and sincere as yourself in his actions. Conscience is to be our guide, so let every one be guided by his conscience in this as in all matters and be willing for others to be guided by the same. The Bible says that if we do right contrary to conscience we sin; we do not sin in doing right but in violating the conscience. Let us be careful lest in charging some one else of intolerance and bigotry we become the intolerant one.

If in the past any word of mine seemed to question the right of any one to act as his conscience dictated in the matter I wish to assure him that no such thought was intended. I know that thousands of as good men and women and as sincere and honest as I will not vote as I vote, perhaps, now or at other times. I assure any such that none the less will I think of them, but will honor them for following their convictions, as I do. We be brethren and sisters and will need the love and assistance of each other after this campaign is ended, so let us be charitable toward

each other's views in this and all matters. The cause of Christ is bigger than any man, so it must not suffer.

Notes and Comments

Rev. Estes Rushing has recently returned from the Southwestern Baptist Seminary at Fort Worth, Tex., and can be had as pastor. Address him at Hardy, Miss.

Rev. E. J. Hill of Merton Baptist Church, Memphis, is much improved in health. In the six years at Merton he has done a good work. He can possibly be secured for church work in Mississippi for some church or group of churches. He is a safe man.

The church at Clear Springs, Yalobusha County, will begin its revival meeting the fourth Sunday in October. Rev. E. J. Hill of Memphis has been invited to do the preaching. Bro. C. M. Williams of the local church will lead the singing.

WIGGINS

The First Baptist Church of Wiggins has just closed one of the greatest revival meetings in the history of the organization. Bro. H. R. Holcomb, of Tupelo, came to us on Monday evening, Sept. 24th and brought two messages each day through Oct. 4th. The visible results of the meeting were 28 additions, 16 for baptism and 12 by letter.

We shall always thank Gor for sending Bro. Holcomb this way. His experience and success as a pastor and evangelist, his ideal for a church life and his passion for the lost all fit him in a peculiar way to aid any church and pastor in this day of shifting and uncertainty. Our membership is more solidly united than ever, as a result of the meeting, and bent upon making our church realize its possibilities.

We were happy to have with us a few days during the meeting Bro. Holcomb's father, who added wonderfully to the spirit and power of the services. The father, W. B. Holcomb, now of Brookhaven, led in the organization of our church and was for several years its honored pastor.

May God bless these dear brethren and the good people with whom they labor.

—J. N. Miller, Pastor.

BUNKER HILL

We are very glad to say that our church led the county in paying up our \$300 pledge for the support of missions for the Unified Program of 1928.

Our pastor and several members visited Hurricane Creek Baptist Church Oct. 6, and helped them go "over the top" with their pledge, that being the second church in the county to go "over the top".

Bunker Hill has never shirked from its duty, and we will have a great part in the Christmas offering for Missions.

—Nell Evans, Church Treasurer.

SOME MEETINGS

We began our meeting the second Sunday in July at Sand Ridge Church, Scott County. Attendance and interest was good. This is my first year with this church and good people. I like to work with these good people. They do things in a great way for God and the better life. I did my own preaching in this meeting with four additions, one for baptism and three by letter.

Our next meeting, the third Sunday in July, was with Mt. Vernon Church in Newton County. I did my own preaching, as this was my first year with these fine people. There were six additions by letter.

From Mt. Vernon Church to Poplar Springs Church, a distance of about four miles, the fourth Sunday we began our revival. Rev. G. C. Hodge, of Jackson, Miss., preached for us on Sunday morning a soul-stirring message. On Sunday night Rev. J. P. Harrington began preaching for us, and through the meeting his sermons were helpful and strong. The Lord gave us three additions, one for baptism and two by letter. The spirit of the people was fine. I am beginning my fifth year with the church. Our deacons and clerks are sound in the faith, noble and fearless men of God, and believe in the tireless spirit of work. May the Lord be praised for this great church. Brethren, pray for our work.

Our fifth Sunday work at Ted, Smith County, was a great revival and the Lord gave us thirteen additions, eight for baptism and five by letter. Rev. J. C. Greenoe did the preaching through the week, beginning on Monday night. Sunday morning I preached the eleven o'clock sermon. Sunday night Rev. Lewis Bassett brought us a great message. Monday morning Rev. Simmons preached a great sermon on prayer. The spirit of the people was fine. They are fine people to work with. May the Lord bless us at Ted in the winning of souls.

August the first Sunday we began our revival meeting with Clear Springs Church, Smith County, Rev. T. C. Bankston doing the preaching. His sermons were all sound and helpful to all who like good gospel preaching. There was one addition for baptism. I have worked four years as pastor with this church, and they have called me for another year. The good people in this church always take care of their pastor. We are praying that the Lord will lead us aright. Not any material here outside of the church itself to lead to the Lord.

Leaving this church for Mineral Springs Church the second Sunday in August. Here we met Rev. D. A. McCall, of Jackson, to do our preaching, and it was done to our satisfaction. We never heard better sermons delivered by anyone. The Lord gave us a great revival with 39 additions, 19 for baptism and 20 by letter. At this church four years ago I began as their pastor. It looked like a hopeless and destitute case. I have worked for both school and church. We now have a magnificent school building of brick, and

a brick church being built. We are using the auditorium of the school building now for church until we can finish our church. We have a light plant installed for both buildings. We ask the prayers of the brotherhood that the Lord will give us money to finish our new church building at Mineral Springs.

Our third Sunday meeting began at Hot Coffee. Rev. J. P. Harrington, of Jackson, helped us here, and was at his best. The Lord gave us 12 additions, 1 for baptism and 11

by letter. We had one fine young man awaiting baptism here from the first Sunday, also we baptized one young man in April into this church, making a total of three baptized into this church this year.

The fourth Sunday I helped Bro. T. C. Bankston at Sharon Church, near my home. The Lord gave us 3 additions, 2 for baptism and 1 by letter. I pastored this church four years as my first experience in the ministry.

Brethren, we can say like David

of old, "Surely goodness and mercy will follow me all the days of my life".

C. S. Thornton.

Irritable Lady—"Stop pushin', can't yer?"

Stout Man—"I ain't pushin'; I only sighed."—London Tatler.

Heavy Fruiter, 3 bales an acre, earliest cotton, 40 bolls weigh pound, 45 per cent lint; wonderful cotton. Write for special prices. Vandiver Seed Co., Lavonia, Ga.

STATEMENT OF ASSETS AND LIABILITIES

RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION, DALLAS, TEXAS

At the Close of Business, August 31, 1928

(Prepared by Ernst & Ernst, Certified Public Accountants)

ASSETS			
CURRENT	Annuity Fund	Relief Fund	Combined
Cash on Hand	\$ 200.00		200.00
Cash on Deposit	39,516.51	49,443.15	88,959.66
Stocks and Bonds	205,702.00	161,100.00	366,802.00
Mortgage Loans	1,955,906.46	305,580.66	2,261,487.12
Accrued Interest Purchased	870.33	197.05	1,067.38
Other Notes Receivable	124.53	2,400.00	2,524.53
Total Current Assets	\$ 2,202,319.83	\$ 518,720.86	\$ 2,721,040.69
OTHER ASSETS			
Returned Checks	\$ 488.54		\$ 488.54
Sundry Accounts	39.10		39.10
Inter-Fund Account—Annuity Fund		1,545.21	
Real Estate	34,259.00		34,259.00
Total Other Assets	\$ 34,786.64	\$ 1,545.21	\$ 34,786.64
PERMANENT ASSETS			
Furniture and Fixtures	\$ 3,331.66	\$ 2,683.16	\$ 6,014.82
DEFERRED CHARGES			
Expenses on Service Annuity Plan	5,339.37		5,339.37
Expenses Advanced on Foreclosure of Property	1,167.26	107.28	1,274.54
Deficit on Annuity Bond Interest	3,421.11		3,421.11
Other Prepaid Expenses	325.00		325.00
Total Deferred Charges	\$ 10,252.74	\$ 107.28	\$ 10,360.02
Total Assets and Deferred Charges	\$ 2,250,690.87	\$ 523,056.51	\$ 2,772,202.17-A
LIABILITIES			
CURRENT			
Unclaimed Balances—Annuitants	\$ 5,212.75		\$ 5,212.75
Inter-Fund Account—Relief Fund	1,545.21		
Annuity Bonds	148,520.67		148,520.67
William Lunsford Memorial Gifts	500.00	7,704.57	8,204.57
Other Memorials		2,685.00	2,685.00
Total Current Liabilities	\$ 155,778.63	\$ 10,389.57	\$ 164,622.99
RESERVES			
Annuity Fund	\$ 2,094,912.24		\$ 2,094,912.24
Relief Fund		\$ 512,666.94	512,666.94
Total Reserves	\$ 2,094,912.24	\$ 512,666.94	\$ 2,607,579.18
Total Liabilities and Reserves	\$ 2,250,690.87	\$ 523,056.51	\$ 2,772,202.17-

(Note A)—Inter-Fund Accounts eliminated.
 (Note B)—No contingent liability reported.
 (Note C)—This Statement of Assets and Liabilities is subject to the comments contained in our "Details of Examination" included in and made a part of this report.

ERNST & ERNST
ACCOUNTANTS AND AUDITORS—SYSTEM SERVICE
DALLAS
American Exchange National Bank Building

Dr. Thos. J. Watts, Executive Secretary,
Relief and Annuity Board of The Southern Baptist Convention,
Dallas, Texas.

September 29, 1928.

Dear Sir:
 As requested we have completed our examination of the books of account and record of the RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION, DALLAS, TEXAS, and submit herewith our report as of the close of business August 31, 1928.

The scope of our examination included a complete verification of the assets and liabilities of the Board at August 31, 1928, and an examination of the operations and cash transactions for the period from May 1, 1928, to August 31, 1928.

Statement of assets and liabilities of the Board at August 31, 1928, is included in and made a part of this report and our comments on the items appearing therein follow:

Cash on hand was verified by count during the course of our examination. Cash on deposit was verified by correspondence statement. All recorded cash receipts for the four months ended August 31, 1928, were traced into the bank deposits, and all recorded of checks outstanding at August 31, 1928. As a further support of cash disbursements, we examined minute book authorization for relief and annuity disbursements to beneficiaries, pay roll records, vouchers and other data on file.

Stocks and bonds were verified by examination, and correspondence with the Equitable Trust Company of New York. The market value of corporate stocks, carried on the books of the Board at \$286,000.00, is shown by market quotations at August 31, 1928. To be \$312,056.87.

Mortgage loans, accrued interest purchased and other notes receivable were verified by inspection, correspondence, and through transactions subsequent to August 31, 1928.

Other assets were satisfactorily accounted for. Deferred charges represent expenses on new-service annuity plan, expenditures on foreclosures—net, deficit on annuity bond interest, and other prepaid expenses, all of which are proper charges to be adjusted through reserves, or applied to operations of the Board subsequent to August 31, 1928.

The item of unclaimed balances on lapsed annuity premiums, represents the current liabilities of the Board at August 31, 1928, as disclosed by the records examined and we have secured a signed statement from the Treasurer to the effect that all liabilities were reflected by the records.

The additions to Reserves and Memorial Funds are shown in statement of income and expenditures included as a part of this report.

WE HEREBY CERTIFY That we have audited the books of account and record of the RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION, DALLAS, TEXAS, for the four months ended August 31, 1928, and, in our opinion, the annexed statements of assets and liabilities and income and expenditures are correct.

Very truly yours,
ERNST & ERNST, Certified Public Accountants.

(SEAL)

Thursday, October 18, 1928

THE BAPTIST RECORD

11

The Children's Circle

Mrs. P. I. Lipsey

My dear Children:

You will see that we have a good report today of our contributions for the past month. If we do as well for the next two and a half months, we will get Miss Gladys' scholarship all right by next January, which is the time it is asked for. But let us be prompt in sending in what we have. I am glad to be able to give you today, part of a letter from Miss Gladys. You will see that she is now at the Baptist Bible Institute. She couldn't go at the very beginning, because she was helping some of our Baptist women in Mission Study classes. That has been her work since she got out of school last June.

You see that we have very few letters today. That is not my fault. I wonder whose it is. Write to me, and let us have more next week. I'm expecting to hear from a number of you between now and then.

With much love, Mrs. Lipsey.

B. B. I. Girl	
Brought forward	\$98.64
Intermediate B. Y. P. U., Mt. Olive, Effie Mae Hill, Ruby Wood, Birdie Sullivan, Committee	6.14
Primary Dept. 1st Ch., Kosciusko, Grace Simmons, Secretary	4.25
Robbie Carpenter	.10
Tommie Loyd Hodges	.10
Dorsey Byrd	.25
Durant B. Y. P. U., per Annie Watson	1.70
Juanita & Myrtle Perkins	.25
Era Smith	.05
Jessie Mae Callender	.20
Billie Box, thro' his Mother	2.00
The Helpers' Club, Meridian	1.00
Mrs. Willie G. Nelson	1.50
Jr. boys of New Hebron Ch., thro' Mrs. Izard	5.00
Total	\$121.28
The Orphans	
Brought forward	\$175.95
Thelma Finch	.25
Charles Edwin Finch	.10
Carl Delaney	.10
Evelyn Kilcrease	.10
Chas. E. Day	1.00
Virginia Frances Cook	.25
The Primaries, Eden Ch., Mrs. Connie H. Peaster, Teacher	1.60
Total	\$179.35

Summit, Miss., Sept. 20, 1928.

Dear Mrs. Lipsey:

B. B. I. opened 18th, but as I am busy with Study Courses now and more Study Courses planned, it will be the first week in October before I go to B. B. I. You know something about the need of this work to be done.

Words cannot express to you my appreciation of what you and the children are doing for me.

I hope you will not be disappointed over me being late, as I expect to be in school the first week in October.

Wishing you much success in your work, I am, Sincerely and gratefully, Gladys Andrews.

We are so glad to hear from you, Miss Gladys, and to know that you are now in New Orleans. The children and I will be very much interested if you will write to us something about your work, the beautiful home the B. B. I. has, and anything else you please.

Eden, Miss., Oct. 7, 1928.

Dear Mrs. Lipsey:

My S. S. Class, The Primaries, have become interested in the orphans. We are sending today's collection:

Marjorie Peaster \$.25

Angie Young .15

Jr. Ware .10

Dorothea Ware	.10
Mrs. Corinne H. Peaster	1.00

Perhaps we can do better next time. Very sincerely,

Mrs. C. H. Peaster.

Your letter is especially welcome today, dear Mrs. Peaster, when my supply is short. Thank the children for me, and tell them about the B. B. I. girl.

Neshoba, Miss. Dear Mrs. Lipsey: I am a little girl 10 years of age. I go to S. S. every Sunday. My Mother is my teacher. I belong to the Junior Class. Rev. J. S. Laird is pastor of our church. I enjoy reading The Children's Circle very much. Your new friend,

Beatrice Rhodes.

Well, you must write us again, Beatrice, and help us to keep our page interesting.

60 Extension St., Hazlehurst, Miss. Dear Mrs. Lipsey:

I am glad you have a children's page. I always enjoy the letters. I like for Dr. Lipsey to come and preach for us. I am a little boy 8 years old. I go to school, and am in the third grade. I go to S. S., and to B. Y. P. U. and Sunbeams. We had a Sunbeam party Monday. My sister, Hazel, and I are enclosing \$1.00 for the Orphanage. I hope to see my letter in print soon. Your friend, Newton Ellis Lewellyn.

Dr. Lipsey likes to go to preach for you in Hazlehurst, too, Newton. He has so many good friends there. We are grateful to you and Hazel for the good contribution.

OUT IN THE OPEN

I just want you to know that I am with you hand and heart in your noble fight to maintain our present prohibition laws. May God give you grace, strength and wisdom to give the people of Mississippi the real truth. "The Volstead law has not been a complete failure", although it has been violated every day in every state. For six thousand years there has been a law, "Thou shalt not kill", and yet it is violated every day. Shall we do away with laws because they are violated? "God forbid."

I sure feel sorry for some people in this part of the State. They are so scared the "Negro" will get them if they don't vote for "Al. Smith", Ph. D. I have always been a Democrat, but I can not support "Smith", and stay on friendly terms with my own conscience. It has been said that it is not a good thing to get politics in religion, but if we could get more religion into politics, it would be a fine thing.

With a prayer for a sober nation, I am, Yours cordially,

—S. P. Goree, D. d.

P. S.—The Ph. D. after "Smith's" name stands for "Pretty Hard Drinker". The D. d. after my name does not stand for "Doctor of Divinity". The big capital "D" means Disgusted. The little humiliated, shame-faced "d" means Democrat.

DEDICATION SERVICE OF THE JENNINGS HOME

On Sunday afternoon at 3:00 o'clock, September 30th, 1928, the

good people of Union and Pontotoc counties, and other places, met at the home of the Rev. John E. Jennings, at Wallerville. This home was paid for with funds raised by the churches of said counties and friends, who wanted to have a part in paying for this home for Bro. Jennings and his family, he being blind and having no home.

A great crowd of friends surrounded this home and enjoyed the programme, which consisted of songs, prayers and good talks by the following named friends and brethren: Songs led by Brethren Dye and Robert; prayers offered by Brethren Glen Willard and V. B. Tucker; talks by Brethren M. L. Shannon, J. F. Measels, Henry G. West, James Jennings and Brother John Jennings, all being full of appreciation and inspiration.

The roll call of churches who donated to this good cause were read by Brethren T. C. Hodges for Pontotoc county, and Clarence Duke for Union county. Of the \$900.00 raised by these churches and friends this good home has been paid for and some repairs have been made. The house needs a new cover. Bro. H. G. West made an appeal to those present for help to put on a new roof. Cash to around \$75.00 was raised and put into the hands of Mr. Roy Sappington to bring material for the roof. The good people of Wallerville agreed to cover the house if the material was furnished.

All who desire to help in this good cause may send to Mr. Roy Sappington at Wallerville, Miss. A lot of good things were brought and handed in to this good family for their benefit in the home, being a freewill offering.

Everyone present seemed to enjoy this whole programme and went away feeling glad to have had a part in this good work for a blind preacher.

—One Present.

AM I TO BLAME

H. F. Vermillion.

In Southern Baptist Convention territory there are approximately 250,000 cases of active tuberculosis and probably an equal number of latent or undiscovered cases. For this large number of sick people there are only about 15,000 hospital beds including sanatoria, fresh air camps and listed convalescent homes. This includes city, county, state, national and private institutions. Several state governments in the South have no tuberculosis hospitals at all. In some of the states almost nothing is being done to educate the people concerning tuberculosis except by voluntary organizations that collect money from the public.

Some years ago, I called the attention of the Southern Baptist Convention to these conditions and the Convention planned a great Sanatorium and promised adequate funds for its establishment, erection and support. Owing to financial depression and distressing debt only two patients' buildings have been erected and 125 possible beds made available at our El Paso Baptist Sanatorium. No endowment to speak of has been provided and very meager sums are available for

free work. The funds we receive from the denomination are sufficient to care for only seven or eight patients and we have literally hundreds of Baptist sick appealing to us for help each year.

This is the only door of hope that Baptists have opened to the tuberculosis sick in the wide world. It is the only beacon light that we have set to guide these sufferers from their darkened sea of despair to the haven of health and happiness. And, for lack of money to pay their bills, we are serving so few of them. Seeing our beacon light they come by hundreds to knock at our door, but we are forced for want of funds to close the door against them and send them in endless procession back to darkness and despair and death.

Sometimes, the sad plight of those that I must turn away nearly drives me crazy and I wonder if our Baptist people realize that in the day of judgment our Lord may say to us, "I was sick with tuberculosis and ye visited me not. I stretched to you my thin pale hands and lifted my feeble voice for help but you were so busy with your own affairs and needed your money so much for your own desires that you heeded me not."

I wonder sometimes if I have ever really made our Baptist people see and feel that Jesus is calling to them to enter a great door of service to the tuberculosis sick. I think if our people once felt as I feel about it, they would endow this Sanatorium with funds enough that the income would care for many of these helpless, hopeless sufferers that we can heal.

Church Comfort at less cost

The Moncrief Heating and Cooling System costs less to operate because of its ability to heat quickly with a minimum of fuel. Winter and summer it stands guard over the comfort of the congregation.

MONCRIEF HEATING and COOLING SYSTEM

It will heat the entire building in approximately an hour and a half, producing just the right degree of moisture content in the atmosphere for health and comfort. The system is fully guaranteed to maintain a constant temperature of 70° even during the coldest weather. And, in the summer this same system will provide a cooling effect of approximately 12°.

FREE ENGINEERING SERVICE

A free Church Service Department is maintained to provide churches with complete information on adequate heating and cooling equipment. Graduate mechanical engineers who understand every detail of installation will design a practical, economical system for your church. Write at once for booklet and information about this free service.

MONCRIEF FURNACE CO.
ATLANTA GEORGIA

Sunday School Department

SUNDAY SCHOOL LESSON

Oct. 21, 1928

Christian Stewardship,

II Corinthians 8:1 to 9:15

(From Points for Emphasis by H. C. Moore)

Golden Text—First they gave their own selves to the Lord. II Cor. 8:5.

1. **THE GRACE OF GOD** involves the summons to stewardship. (1) The churches of Macedonia had heard that summons. They were in much affliction. Their poverty was deep. Their surroundings were unfavorable. Nevertheless their Christian joy was abundant and they were richer in liberality than in property. He declared that they had contributed not only according to their power, but even beyond their power. Moreover, they gave not under compulsion but freely of their own accord. Hence, giving with them amounted to a grace. Their fellowship was nowhere finer than in their ministering to the saints. And the secret of Macedonian liberality was found in the fact that they first gave themselves to God. Then they placed themselves under the leadership of the Apostle. And so the will of God was manifest in their gifts as in every phase of their lives. (2)

The church at Corinth was not exhorted to similar liberality. Indeed, Titus had already made the beginning in this direction. Let the church cooperate with him in completing the grace of giving. Paul added his own word to that of Titus. He was aware of the fact that the Corinthian saints abounded in great faith, in effective utterance, in knowledge of the truth, in comparing earnestness, and in the crowning quality of love. Now he urged them to abound in the grace of liberality in order to make their stewardship symmetrical. His plea was not a matter of apostolic command, but simply a call for an expression of the sincerity of their love. (3) The grace of the Lord Jesus not only set a divine example before them, but afforded the greatest possible inspiration. He was rich as the universe itself. He became as poor as the poorest but he made the sacrifice in order that he might make men infinitely rich. Such an example can be found nowhere else.

2. **THE LOVE OF GOD** inspires the spirit of stewardship. We are reminded of three laws: (1) There is the law of the harvest. We know that a short, thin crop is all that can be gleaned where the sowing has been thin and short. And we know that it takes bountiful sowing to produce a bountiful harvest. That is as true in liberality as it is in land. (2) There is the law of the heart. Each man must bear individual responsibility. What is done by him he must do. What he gives ought to be a matter of purpose and not haphazard. And the purpose

ought to be formed in the heart as much as in the head. Thus the giver is benefitted and the gift will be more effectual. (3) There is the law of the happy. Giving should be unforced and ungrudging. Otherwise it brings no joy to the giver and little joy to the receiver. But hilarious giving is a blessing to everybody concerned and even God himself looks on with love.

3. **THE GIFT OF GOD** sets up the supreme standard in stewardship. (1) The gracious gift is the Son of God himself, our Saviour from sin, our Lord in time and eternity. Think of Bethlehem with its angels' song. Think of Calvary with its darkness and death. Think of Olivet with its ascension grace and glory. He is the unspeakable Gift. (2) The generous giver was God our Father, who so loved us that he gave his only begotten Son to redeem us from all iniquity and to purify unto himself a peculiar people zealous of good works. (3) The grateful recipient accepts the gift, reciprocates the love, and dedicates himself with all that he has and with all that he can be and do to hasten that time when the Kingdom shall be the Lord's.

"TITHES" AND WHY

Leviticus 27:30—"And all the tithe of the land, whether of the seed of the land, or of the fruit of the trees, is the Lord's: it is holy unto the Lord".

From the above fact, it becomes plain to me that this was God's plan even from the beginning. It brings to me the fact that I duly and justly owe God one-tenth part of all substance that he has ever placed in my hands, and if I have failed to place in His hands (such as charity, missions, church contributions, etc.), then according to the Word of God I am a thief of the basest sort, for I have robbed God of His own.

Malachi 3:8, 9, 10—"Will a man rob God? Yet, ye have robbed me. But say ye, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the store-house, and prove me now here-with sayeth the Lord of hosts."

After knowing these facts, could I fail to obey this command and use that for my own selfish desires that which I am convinced is God's? God forbid that I fail in this part of my service to God. Then God says that if I fail to bring in the tithes that I am a robber and a thief. Then if God says that I am a thief, then where is my hope? Does not God say in I Cor. 6:10 that thieves shall not inherit the Kingdom of God?

On the other hand, some tell me this is all old Bible history and does not apply to the New Testament times. But can anyone find in God's Word in any place where He has

ever withdrawn any of His commandments or even modified them in any way? Did not Christ say that he came not to destroy the law? And I cannot find one instance where Christ ever modified one of God's laws; but I do find many instances where he magnified them. Then I am convinced that if it was ever God's plan and his commandment that it is still so to this day.

Let us read John 21:15, 16, 17, and then ask God if it is or is not a fact that he was talking to you and me as well as to Peter when He said, "Feed my sheep". Isn't it reasonable to believe that if Christ had only meant this special duty and command for Peter and not for us that it would not have been necessary to have put it in the Bible for our benefit? It applies to all that can from an honest heart say, "Yea, Lord, thou knowest that I love thee". Then after making the confession of love, does not this scripture ring in your ears—John 14:15—"If ye love me keep my commandments"? There are so many ways in which we can

obey this command that Christ gave to the world. Preach the Word of truth to a hungry, starving world of lost souls. If you cannot preach, then what? Wouldn't God's message of love and salvation be brought to these people by those of us who cannot preach if we only paid the Lord our tithes? Does it not bring a pang of sorrow to your heart to see all of God's churches throughout the land in such financial strains? What a wonderful and glorious work could be done if the funds were available. My friend, are you hindering the cause of Christ by robbing God of His tithes?

My friends, does it not bring a joy to your heart when you know from an honest heart that you are doing the thing that is pleasing to God? My friends, in almost every line of God's Word the appeal rings out to me for an absolute surrender to God of not only myself, but all that I have.

May God bless all that may chance to read these words.

—From A Tither.

CHOOSE! MISSISSIPPIANS CHOOSE!

THE ISSUES IN THE PRESIDENTIAL CAMPAIGN ARE:—

- 1—Shall America be Wet or Dry?
- 2—Shall the 18th Amendment (Prohibition) remain a part of our Constitution?
- 3—Shall our present immigration laws be repealed and our doors thrown open to the immigrants of Southern Europe?

HERBERT HOOVER

THE GREAT HUMANITARIAN STANDS FOR:—

- 1—The safeguarding of the American Home by the observance of the Prohibition Laws.
- 2—The economic advancement of American business interests and prosperity for the working man—both on the farm and in the city.
- 3—He is the man best qualified by experience and training to guide our Ship of State for the next four years.

The following all white Hoover and Curtis Presidential Electors (ten in number) will appear on the official ballot to be used in Mississippi on election day, Tuesday, Nov. 6th.

JOHN E. ANDERSON X

MRS. TYSON NETHERY X

JOHN M. WHITE X

RAY E. RAMEY X

DR. W. J. LACEY X

A. M. STORER X

A. I. BUCKWALTER X

MRS. R. H. MOREHEAD X

CHARLES H. BLEWETT X

W. E. GUILD X

VOTE FOR ALL TEN

An X after each of these ten names is a vote for

HOOVER AND CURTIS.

Clip this out and refer to it on election day

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Our First A-1 Associational B. Y. P. U.

We are happy to announce that the Perry County Associational B. Y. P. U. has reached the A-1 Standard, the first in Mississippi to accomplish this fine record. The fact is that they went far above the standard requirement. Mrs. W. G. Griffis has been the efficient president for the past several years, in fact since its organization, and her untiring efforts with the cooperation of the churches has made possible this splendid report. We have several other Associational B. Y. P. U.'s that are working toward the standard and we hope by the close of the year we can report FIVE that have reached the standard. That was the goal we set for this year.

If we reach our FIVE A-1 Associational B. Y. P. U. goal for this year we will have to have four to qualify during this last quarter. That can be easily done. Let every Associational President get a copy of the Standard of Excellence NOW and make plans to bring up the points yet lacking. IT CAN BE DONE and the presidents and vice-presidents of the organization are the ones to see that it goes over.

Bethsaida Organizes Senior B. Y. P. U.

We are happy to announce that the Bethsaida Church, Newton County, has organized a Senior B. Y. P. U. The union is made up of a fine crowd of interested and enthusiastic young people, with Mr. O. P. Moore as president. They have four groups and start off in a splendid way with the A-1 Standard as their goal in the work. In the last Associational B. Y. P. U. meeting they had a good representation, which shows that they are in for business. We congratulate the church on this forward step.

Neshoba County Associational B. Y. P. U. Meets

On the fifth Sunday of September, at Hope Church, the Associational B. Y. P. U. of Neshoba County met in its first regular meeting since reorganization. It was a wonderful day for such a meeting and a good crowd was in attendance, with all except two newly organized B. Y. P. U.'s represented. Each union made a report of its work and it was gratifying to note the progress being made. Every union is looking toward being an A-1 union. It was the privilege of your State Secretary to be in this meeting and he has only words of commendation for the president, S. J. Rhodes, and the other officers who are responsible for the fine work being done. Quite a bit of extension work has been done during the past quarter, seventeen unions organized, and goals set

for the coming year that will mean more progress for them. One thing, they plan to emphasize STUDY, and plan an Associational B. Y. P. U. Training School to be held this winter. We expect to enroll them as one of our A-1 Associational B. Y. P. U.'s pretty soon.

New Augusta Organizes New Intermediate Union

New Augusta has done what many churches ought to do. They had a B. Y. P. U. of Juniors and Intermediates together. They had a number of unreached boys and girls of these ages, but the union was already large enough without enlisting more, so THEY DIVIDED the union, making a Junior and Intermediate. We are glad to note this, for it makes room for many other young people that can be reached if there is a place for them. You cannot do the best work with too many ages in the union or with too many members in the union; fifteen to twenty make a good size B. Y. P. U. Mrs. T. B. Scott was elected leader of this new Intermediate union and we will be hearing from them with an A-1 report, just watch and see.

Oak Grove, Jeff. Davis County, Organizes

Miss Mary Brady writes that they organized a B. Y. P. U. in their church, "Oak Grove", the first of September, and that they are hoping to make it an A-1 union. She starts right by asking for a copy of the Standard of Excellence, and says that they are taking the Study Course right soon, studying the Manual which will give them the working knowledge of the B. Y. P. U. We are glad to add this new union to our list and hope to enroll them as one of our A-1 unions by the close of the quarter.

McAdams Had Interesting Study Course

The director of the McAdams B. Y. P. U.'s, ever anxious to make the unions the best, had a study course for the unions recently, and it was the pleasure of Miss Durscherl to be there for the work. The A. H. S. boys and girls are members of the senior unions and nearly a hundred were enrolled in the class for seniors. The Juniors and Intermediates were also well represented in their class work. Miss Durscherl reports a good time and profitable week.

Second Church, Greenwood, Organizes Junior Union

Miss Durscherl was with the Second Church, Greenwood, a short time ago and while there taught the Senior B. Y. P. U. Manual, and had the pleasure also of organizing a Junior B. Y. P. U. This church has

called as their pastor Rev. Roy Brimage, and we hope he has accepted, for he will help them carry on their B. Y. P. U. work as well as their other work.

Bible Readers Seal Awarded

Miss Beulah Dosier, a member of the Senior B. Y. P. U. at Fulton, has kept up her Bible readings for four years. Two years ago she was awarded the Two Year Bible Readers Certificate, and now the seal for the second two years is being sent to her. That is a fine example to set for the other members, and we trust it may be the means of enlisting many who may read this account. Keep up your Daily Bible Readings. Get the habit of reading the Bible every day. It is a good habit to form.

MONROE W. M. U.

The Monroe County W. M. U. Association met at Center Hill on Thursday, Oct. 11, at 10:30 A. M. There were fifty Baptist women from all over the county present, and a very profitable as well as enjoyable day was spent.

The earnestness and enthusiasm of these good women could be attested to by the amount of business which came up for their consideration as well as the reports of the quarter's work.

Christian service for home, country, and state seemed to be their slogan.

Mrs. B. C. Woods of Amory has been the efficient president for two years and was again elected unanimously for another year, as were the other officers.

This association has accomplished much in the last year and the Standard of Excellence has nearly been attained.

At the noon hour a delightful luncheon was spread under the trees and was enjoyed by all present.

The Ruby Anniversary was ably brought to notice by Mrs. Flynn of Amory.

Mrs. I. W. Rye of Hamilton, a pioneer W. M. U. county worker, and for many years the Superintendent of the Association, then gave a unique paper, using and defining as well as spelling these words in the old fashioned way. These words mean much in a consecrated life.

Mrs. H. G. Pace gave a history of the Woman's work, which shows that small beginnings are not to be despised, and the few faithful ones planted seed that now has brought thousands of our women into the work.

Mrs. Storie of Hamilton closed the afternoon session with a parable of modern life in which other cares crowded out the rightful place of the church and home. May this not be true in the lives of our members.

The next meeting of the Association will be held at Smithville in January.

—Nellie C. Johnson, Sec.-Treas.
Aberdeen, Miss.

TO WHOM IT MAY CONCERN
The resignation of Pastor G. C.

Sandusky of the Holly Springs Church, shocks me to the point of pain. I have been amongst his people also had him with me in two meetings; and I regard him as one of the most fundamental and constructive preachers amongst us. The greatest compliment ever paid to any preacher, the highest eulogy on any man was that of the Saviour when He said: "Among them born of women there never hath arisen a greater prophet than John the Baptist" and He gave as His reason for so saying, "For this is he of whom it is written, behold I send my messenger before thy face which shall prepare thy way before thee". Sandusky rather reminds you of this; he is the Lord's messenger, the Lord's witness. He preaches a positive gospel (says but little of doubtful things) and preaches that gospel lovingly. Somehow you feel that the Lord is coming, is near at hand, even at the door. Happy the church who gets Brother Sandusky either as pastor or for a meeting. His going from these parts bleeds me. In good hope behind the blood.

—R. A. Cooper.

Church and Sunday School Furniture

Send For Special Catalogue
The Southern Desk Co.
Hickory, N. C.

OVER-RUNS AND MILL ENDS SAVE ONE- CLOTH DIRECT FROM THIRD ON LOOM TO YOU

Cotton Flannels, Pillow Tubings, Sheetings, Crinkled Cloth for Bedspreads, Pajama Checks, Chambrays, Tinted Dimities, Ginghams, Art Silk Striped Madras for men's and boys' Shirts. Write for free samples and prices.
MONAGHAN MILL STORE, Dept. A., Greenville S. C.
"Textile Center of the South"

TUBERCULOSIS

needs prompt, adequate and skilled treatment. For information write

**SOUTHERN BAPTIST
SANATORIUM**
El Paso, Texas

BOND ISSUES FOR CHURCHES

Churches in Mississippi
needing loans for new
buildings, or otherwise, are
invited to consider our plan
for long time financing at
low interest rates.

The Merchants Bank & Trust Co.

Jackson, Mississippi
J. M. Hartfield,
President
O. B. Taylor,
Active Vice-President.

COLLEGE COLUMN

M. S. C. W. NOTES

Kate Breland and Lucille Craddock have been put to work. Kate is holding the office of chorister, and Lucille the office of booster at the noon-day prayer meetings held at the Workshop. Both girls fill the offices excellently, and the B. S. U. Council feels gratified that two such capable girls should be chosen.

Plans, although hazy, are being made for the conference to be held at Oxford, October 26-27-28. Many of the M. S. C. W. girls are anxious to go, and it is thought that the college will be well represented.

A special drive was made for subscriptions to "The Baptist Student", when Virginia Walker, head of the campaign, put on an attractive program in Sunday School, October 7. The M. S. C. W. goal for subscriptions is 300—the attainment so far is 140.

Margaret Sumrall had charge of the weekly "frolic" at the Workshop last Saturday, October 6. Margaret makes an ideal hostess.

The last meeting of the Y. W. A. was held with the ladies of the church. The girls find inspiration in occasional assemblies with the older and more experienced workers.

Interesting personal service work is being done on Saturday afternoons, sponsored by the Special Workers' Group and the Y. W. A. A large number of the girls are taking part in this work.

The B. S. U. Council has had charge of the canvassing of the campus for pledges for the building program as outlined by the First Baptist Church. This Council deserves credit.

Frances Bennett, House-Beautiful Chairman, has had new curtains put up in the sawdust room of the Workshop. Frances is making a splendid chairman. If any of our readers have anything which will blend in making the Workshop present a picture of harmony and comfort, send it on. We thank you.

—Marie Smith, Reporter.

THE RELIGIOUS ACTIVITIES OF CLARKE COLLEGE

We have just completed the organization of our religious activities at Clarke College. The following organizations are now in full swing:

(1) The General B. Y. P. U., which is composed of four unions. Each of these unions has three groups. (2) The Y. W. A., directed by Miss Thelma Batson, which has an enrollment of 62 members. (3) The daily student prayer meetings on the campus, which are found to be very inspiring. (4) The B. S. U., organized under the direction of Mrs. H. T. McLaurin. (5) The ministerial association, which is now holding its regular weekly meetings.

A large number of the students are being enlisted in the several departments of the local churches.

We are hoping to accomplish

much during the scholastic year. We have won the B. Y. P. U. standard for five years, and we are working hard toward that goal again this year.

—Frances Carter.

BLUE MOUNTAIN COLLEGE

B. S. U.

On to Oxford!

Every couple, every group, every organization is talking about the Conference! Posters proclaim it! Interest and enthusiasm increase every day! "Aren't you going?" is the campus-wide question and more and more it is being answered in the affirmative.

B. M. C. is expecting to glean much abounding good from the conference. Special prayers are being sent up for the success of this meeting, and we feel that, through faith, each campus in our State will be greatly strengthened by the spiritual power that the representatives will receive there.

B. Y. P. U.

The Installation Service of the B. Y. P. U. officers was most impressive. Pledges went forth from sincere hearts, and the charge given by the Student Secretary was received as a mighty challenge by each girl who took part in the service.

Each union has selected a peppy name which, in itself, is stirring the members to action. The unions are working faithfully and earnestly.

Y. W. A.

The first General Assembly of the Y. W. A. was held last Wednesday evening and a beautiful little playlet, taken from the time of Moses, was presented. It concerned the building of the Tabernacle, and the story was centered about the gifts and deeds of the Hebrew women. The stage-setting and costumes made the play extremely impressive.

We were delighted to have a number of our W. M. U. Sponsor-Mothers meeting with us. They are going to mean much to us throughout this year, as they have meant much to us in the past.—Louise King.

MISSISSIPPI WOMAN'S COLLEGE

On Wednesday morning, Sept. 26, the officers of the Y. W. A. gave a program in chapel. After Marguerite Pack, the president, led the devotional each member of the cabinet took a letter of the word "purpose" and expanded it, telling of the purpose of the Y. W. A. Those taking part on the program besides the president were Mamie Pittman, Marianna Brock, Pearle Brumfield, Myrtice Dearman, Ruby Allen and Vera Mixon.

Saturday we had a program in chapel urging the girls to put their church letters in a church near the college. A freshman, Ruth Lofton, gave a talk on "Why I Joined The Church Here", and Minnie Branton, a junior, spoke on "What This Church Has Meant To Me". Brother Allen, pastor of the Immanuel Baptist Church, talked on the subject, "What It Means To The Pastor To Have Active Members In The Church". This program was given mostly for the purpose of making the girls see the reason why they should join the church here for the time they are in school.

Monday, October first, began Rush

Week on the campus. Since no sororities are allowed this was rush week for the B. Y. P. U.'s All the week the members were talking up their particular union to the new girls. A playlet in chapel one morning helped to make this more impressive. The week ended with several girls wearing pledge buttons to the B. Y. P. U. tea. The tea was held out in front of the administration building, and each B. Y. P. U. had a girl from that union presiding over a table where the new members registered. Sunday night there were many new girls at B. Y. P. U., and most of the unions had their quota of members.

The Life Service Band had a garden party in the circle of pines Friday evening. The Japanese effect was carried out with lanterns and costumes. Mrs. Johnson made a talk telling about the beginning of the Life Service Band and what it has meant to M. W. C.

We have a new paper on our campus known as "The Gleam". It is the weekly publication of the B. S. U. Council and is found to be a good little paper. Only one edition has been published, but we believe this paper has a bright future and I'm sure everyone enjoys reading it.

Mission Study Classes began Wednesday morning with several large classes. These classes meet every other Wednesday from ten to ten-thirty and the leaders are chosen from the most capable girls on the campus. The leaders other than Mrs. Johnson are Johnnie Lou Williamson, Helen Bond, Lavergne Dorsett, Martha Story, Sarah Henstess, Gladys Parker, Allene Harris and Carolyn Hughes.

—Willa Moor, Reporter.

ONE OF MANY

I want to express my hearty approval and appreciation of the stand you and others, too numerous to mention are taking against Al Smith. I, with every true Democrat, would much rather vote the Democratic ticket if by doing so I could vote for a dry real clean Democrat. As I see it I would come no nearer voting the Democratic ticket were I to vote for Smith (which I can not and will not do) than I would to vote for Hoover (which I expect to do). Al Smith is no more a Democrat than is Ras-kob, his campaign manager. He is nothing more than a "wolf in sheep's clothing", and the "sheep's clothing" is so scant and threadbare that it is amazing that any one should fail to see the camouflage. But the Devil does succeed in pulling the wool over the eyes of some to the extent that they can not see what is perfectly plain if their vision were clear. It is the vote of this class that makes me anxious. I have seen and heard it stated more than once that "If Al Smith is elected, it will be by the vote of the wet Republicans". I think this is a mistake. If Al Smith is elected, it will be by the vote of the Catholics plus the vote of the wet Democrats—we have them, at least wet so-called Democrats—plus the vote of Democrats who have been duped and fooled to believe they are loyal to

IN MEMORIAM

Rev. S. Morris

Rev. S. Morris took his departure to his heavenly home on Oct. 3, 1928.

Bro. Morris was born in Bedford County, Tenn., on the 27th of April, 1844. He served four years in the Confederate Army. He was a very able Baptist preacher, and was active in preaching and pastoring churches for 45 years. He was married four times. All of his wives and his preacher son, Sam Morris, Jr., preceded him to the glory land, leaving him to the tender and loving care of three daughters and two sons, who mourn the loss of a most worthy and faithful father.

For a number of years Bro. Morris lived here in Florence, and was a member of Steens Creek Baptist Church. Until a few weeks of his death, he attended church and was a great inspiration and help to the pastor and church.

We loved him. We miss him. His pastor, B. A. McCullough.

Obituary

Mr. J. R. Owens, better known as Uncle Joe, died on Saturday, Sept. 15th. He had been in ill health for several months and often expressed himself as being ready to die. He joined Clear Creek Baptist Church when he was a young man, later moving his membership to Cohay. He was faithful to his church until death. He was the last one of his immediate family, only having three sisters, all of whom are dead. Uncle Joe had never married and at the time of his death was living with his nephew, G. E. Ford, at Cohay, having lived with him for several years. He was 75 years old and well known in Smith County. He will be greatly missed by all of his friends.

He was laid to rest in Fellowship Cemetery. Funeral conducted by Rev. J. W. Hudson.

—L. D. Bassett, Jr.

Obituary

On Sept. 27, Sister Marvin Stonestreet's spirit took its departure to be with her Lord. Her body was laid to rest in New Hope Lutheran Cemetery and the grave was covered with beautiful flowers. The funeral was conducted by the writer, assisted by three other preachers of different denominations.

Sister Stonestreet was a loyal member of the McAdams Baptist Church and a true Christian. She loved the Word of God and read its sacred contents as long as she could. The Baptist Record was ever a welcome visitor in their home. May God comfort her husband and others grieved with him.—H. C. Clark.

the Democratic party when they vote for Smith or fail to vote at all. I, along with many others, am thanking God for such papers and men as The Baptist Record and her Editor, and asking His blessings on their efforts and those of all who are trying to pull the wool from the eyes of the good Democrats and give us the victory on Nov. 6th.

Sincerely,—Ella Sumrall

Thursday, October 18, 1928

THE BAPTIST RECORD

15

PRINCIPLE OR PARTY

I am a true Southern Democrat, and believe in party loyalty, but if I understand the meaning of party, it is an instrument of good government, and when a party becomes an agency of corruption, when principles disappear, and lust for power take their places, then in my opinion an appeal to party loyalty is an appeal to cowardice and selfishness. Governor Bilbo and Congressman Percy E. Quinn have gone over the state speaking and making an appeal to the people of Mississippi for party loyalty and white supremacy. In my honest opinion good government is being sacrificed.

I would like to carry Mr. Bilbo into some of the towns in the state, and show him white men working side by side with the negro, and in factories where women are employed, our white Democrat women working with the negro women. I was in one town this summer and saw some of our fine white women working side by side with negro women. And on many public jobs in Mississippi there are more negroes than white men many of our white men are turned away without work, because the negro has been employed to take the white man's place. Brothers we do not have white supremacy, and those men who have stumped the state know it, but they are trying to get the people to believe it anyway.

I stand for the best things for our nation and not for the South only.

—J. B. Hemphill

CHARLESTON

The Baptist Church here has just closed a fine revival meeting. We ran two weeks—State Board evangelists Bryan Simmons and W. L. Comper helped us. They are fine and work together in fine spirit. They are good enough for anywhere and anybody. I want no better. Simmons is a fine preacher of the pure gospel, and he builds up the

folks in the faith and fellowship. Comper does fine leading of song and solo work. He preached one time during the meeting and did it well.

We had 32 additions to our church. All parts of our church life and work are strengthened by their coming. I commend them highly. Our State Board shall do well to keep them going. We paid more than their salaries for time they were here. They are now at Mize, Miss., in meeting. Our churches, both strong and weak ones, should keep them busy all the Fall and Winter.

—R. A. Kimbrough, Pastor.

TO THE BROTHERHOOD:

Brother A. J. Cooper, a native Mississippian, and a graduate of the Music department of the Southwestern Seminary, has recently located in Clinton. We take great pleasure in commanding Brother Cooper to the brethren as a capable, consecrated gospel singer.

B. H. Lovelace
J. W. Gray
C. E. Welch
B. E. Phillips

5,000 CHRISTIAN WORKERS WANTED

to sell Bibles, Testaments, good books and handsome velvet Scripture mottoes. Good commission. Send for free catalog and price list.

GEORGE W. NOBLE, Publisher
Dept. 2F, Monon Bldg. Chicago, Ill.



TROUBLED WITH BOILS
Quickest permanent relief with
GRAY'S OINTMENT
At all drug stores. For sample write
W. F. Gray & Co., 708 Gray Bldg., Nashville, Tenn.

SMITH DEFEATED

Do you desire to assist in the overwhelming defeat of the "wet Tammany candidate" for the Presidency, Governor Alfred E. Smith? If so, help to give the voters important facts.

It is desired to send at least four additional communications to each voter. The cost of each separate communication (including printing, folding, addressing and mailing) is approximately three cents. Therefore, for example, the cost of reaching even 200,000 voters in Virginia with four communications would be approximately \$25,000, and, in fact, the Smith Democratic Committee of Virginia is asking for \$250,000 or \$300,000.

The cost of similar work in Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, Texas and West Virginia will be in proportion to the number of voters in those States.

Send check for largest amount possible to **TREASURER ANTI-SMITH DEMOCRATS, BOX 674, RICHMOND, VA.**, if you want this work done properly and Smith overwhelmingly defeated.

James Cannon, Jr., Chairman

Baptist Honor Day Set for Restoring Loss to The Home Mission Board

Sunday, November 11, has been designated as Baptist Honor Day when the Baptist churches of the South are asked to make a special cash offering of \$953,000 with which to restore to the Home Mission Board every dollar represented in the shortage of the recent treasurer of the board. This effort is being made upon the initiative and under the auspices of the Executive Committee of the Southern Baptist Convention and the Promotion Committee.

The success of this effort will make it possible to repay the banks which trusted the Baptist name; replace the \$350,000 missing from the Church Building Loan Fund; get this unpleasant incident with all its hurtful reactions out of the Baptist mind; rebuild Baptist confidence and morale so essential to our larger Kingdom tasks; reassure Christians of every name who have sympathized with us in this calamity; and give an unbelieving world a convincing testimony to the sincerity and loyalty of the Christian faith.

BAPTISTS ABLE TO DO THIS TASK

Southern Baptists, nearly 4,000,000 strong, are well able to do this task. They cherish the honor of their denomination as they cherish the honor of their own families, and are willing to preserve that honor at all costs. No bank that has trusted the Baptist name shall lose a cent in either principal or interest, and the obligation to immediately restore the loss of the Church Building Loan Fund is just as binding as that to repay the banks.

To help the Home Mission Board in its crisis its missionaries have accepted a reduction in their already meager salaries. A bit of self-sacrifice on the part of Southern Baptists generally will enable them to lay \$953,000 in cash on their altars to pay off this debt of honor on Sunday, November 11.

In this hour of crisis and unexcelled opportunity for exhibition of Christian loyalty we appeal to our faithful pastors and church leaders to lay their plans NOW to secure a cash offering from every member of every church on "Armistice Day", Sunday, November 11, for the preservation of Baptist honor and the glory of the Lord Jesus Christ.

With everybody helping victory is assured.

George W. Truett, President

Southern Baptist Convention,

JOINT COMMITTEE OF SIX

Chas. W. Daniel,
W. L. Ball,
Austin Crouch,
W. H. Major,
L. R. Christie,
F. S. Ethridge,

from
The Southern Baptist Convention
Executive Committee
and

The Home Mission Board
In charge of the affairs of
the Home Mission Board.

Arch C. Cree, Acting Executive Secretary,
Home Mission Board.

THE FIFTH SUNDAY MEETING AT BRAXTON

The Fifth Sunday Meeting of the Simpson County Baptist Association was held with the Braxton Baptist Church last Sunday, when a large representative audience from the various churches throughout the county enjoyed the following program: Devotional, led by the pastor, Rev. B. A. McCullough of Florence; The Prayer Meeting—Its Place and Importance and in the Church Life, by Rev. J. W. Steen of the Rankin County Association; A Debate: Resolved that the Sunday School is of More Importance to the Local Church and the Denomination than the Woman's Missionary Union; with Mr. H. W. Mangum, superintendent of the Mendenhall Sunday School as leader of the affirmative side, assisted by Cowser Williams, J. R. Buckley, R. C. Russell, and J. L. Boyd; and Mrs. E. C. Butler, the Superintendent of the Woman's Work in the Association, as leader on the negative, assisted by Mr. Gusie Boggan, Mrs. X. O. Steele, Rev. B. A. McCullough, and Rev. J. P. Williams. It is learned that the judges decided that they mutually excelled each other. At eleven o'clock Rev. J. P. Williams preached a sermon on the subject "Girding Ourselves for the Task of Finishing the 1928 Program."

In the afternoon, the exercises were opened by a song featured by Mr. Searcy of the Pearl community and his choir from the Antioch Church. This was followed by a discussion of the "B. Y. P. U. and Our Young People" as a general topic; "The Objects of the B. Y. P. U." was discussed by Mr. Hales of the A. H. S., Mendenhall; Mr. Kelly of D'Lo discussed the subject, "Is the B. Y. P. U. Making Better Church Members?"; and the subject, "Is the B. Y. P. U. Contributing Its Share to Our Church Life?" was discussed by Mr. Mahaffey of Braxton; while the last subject, "Is the B. Y. P. U. Properly Supporting the Pastor?" was treated by Rev. J. P. Williams.

All in all it was a great day, and the discussions were no doubt helpful to the many who attended. The Braxton Church ladies served a bountiful dinner which was well received by the appreciative multitude. The next place of meeting was left open to be decided at the Association which meets at the Beulah Church on Oct. 23-24.

The following is a historical sketch of the Braxton Baptist Church:

History of Braxton Baptist Church
The Braxton Baptist Church was organized in 1879 in the New Prospect school house, located on the old Westville and Braxton road about a half mile east of the present site, and was the outgrowth of a Sunday School that was started there the year before by F. L. Standifer and H. T. Ross. The church was at first known as Rehoboth Baptist Church, and retained this name till the year 1895, when it was changed to Braxton Baptist Church. The presbytery at the organization consisted of Colporteur Johnson, Rev. V. C. Powell,

and Rev. A. H. Edmondson. And the charter members were: J. J. Pruiett and wife, A. D. Steen and wife, F. L. Standifer and wife, R. Montgomery and wife, and A. J. Pruiett and wife. The first deacons were: A. J. Pruiett and R. Montgomery, and the first Clerk was A. D. Keen.

The pastors who have served the church are: A. H. Edmondson, J. Jasper Green, R. W. Hall, Len Phillips, T. J. Miley, H. K. Farmer, Wayne Sutton, A. L. O'Bryant, G. W. Riley, C. E. Welch, C. F. Andrews, R. L. Powell, C. F. Andrews (again), R. L. Powell (second time), C. C. Jones, J. R. Johnston, W. S. Landrum, J. E. Lowe, A. J. Linton, and B. A. McCullough, who is the present under-shepherd.

The deacons have been: A. J. Pruiett, R. Montgomery, B. F. Allbritton, J. R. Bush, R. F. Everett, T. T. Bell, John Edmondson, William W. Sheppard, G. P. Walker, G. B. Davis, G. W. Montgomery, J. C. Whidbee, Willie Flowers, J. H. Sheppard, and W. F. Mahaffey, the last named seven being at present active deacons.

The Clerks have been as follows, in order of service: A. D. Keen, J. C. Edmondson, D. O. Edmondson, T. R. Everett, T. M. Everett, R. M. Keen, R. H. Everett, J. H. Sheppard, G. W. Montgomery, and T. W. Walker, who is the present Clerk.

Those who have served as Superintendents: F. L. Standifer, H. T. Ross, J. M. McCall, S. J. Lane, J. D. Wallace, J. R. Bush, J. A. Granberry, G. P. Walker, Josie Mahaffey, and W. F. Mahaffey, the present incumbent.

A church house was built near the school house, but when the railroad came through in 1900, there was a movement to move the church nearer the depot. So in 1902 the church house was located at its present site. It was blown away during the storm of 1922, and the present house of

worship was rebuilt immediately during the pastorate of Rev. W. S. Landrum.

The Braxton Church was one of the first churches to have an active Woman's Missionary Society, and also a B. Y. P. U., which organizations have contributed much to the life and activities of the church.

The Graphic Bible, by Lewis Browne; published by Macmillan and Company, New York, price \$2.50.

Here we find a very interesting and clever arrangement of charts of Bible lands and history, accompanied by a concise explanatory narrative from Genesis to Revelation. In the author's introduction, he states that what we need in our lay study of the Bible is living actuality, rather than dead accuracy, and that we must come to realize that most of the Bible tells of real men who lived in real places. Mr. Browne first felt this need in teaching a Sunday School class, and fell upon the plan of making the Bible story vivid and actual by depicting the scenes in crude maps and charts on the blackboard. These proved so effective with the pupils that the gradual formation of plans for the Graphic Bible was the result. Departing from the ordinary modern style of maps with their regular type and flat coloring, he finds reality in following the technique of the ancients, interspersing the charts with characteristic and timely drawings or explanatory statements, thereby presenting the whole Bible world in so fascinating a way that it is interesting to both child and adult. At a glance, the reader can learn not only when but how and where the great Bible events occurred. Mr. Browne follows the scriptures quite literally and seeks not to justify but merely simplify the Bible by stimulating the imagination, so that the reader may be able to picture the Bible scene from afar.

The Graphic Bible is an interesting and instructive book to read, and a valuable one for reference.

"A BLUE DEVIL"

Ben Cox

Every Friday afternoon a party of us are in the habit of coming in touch with about five hundred sick people at the General Hospital, Baptist Hospital and Campbell's Clinic.

One of the very interesting cases at the Baptist Hospital was that of a man who fought with the "Blue Devils" in France. He was in our hospital for quite a while, after a very serious operation. He would seem very appreciative of the songs we sang, and recently made special request for the "Old Rugged Cross". Through the efforts of Bro. C. S. Koonce and others of our party he was led to Christ. He gladdened our hearts by coming to the Noon Prayer Meeting recently and joining the Church. One of our members, who owns some apartments, sent word that she would be glad to give him a room free for two or three weeks, if he wished.

This "Blue Devil" seemed very happy in his new found hope. After he had attended the wonderful meeting the Lord gave us yesterday at Central Baptist Church, he said to me when leaving last night, "This has been a great day for me".

Teacher: "Now, we all know about Noah's Ark. Do you know of any other ark?"

Tommy: "Yes, miss, the one the 'erald hangs sing."—Tid Bits.

THE BRISTOL NELSON SCHOOL
A private school for nervous, backward and feeble-minded children.

Limited to 25 pupils—Personal attention—girls of all ages—boys under 12—6 acres of campus.

Send for illustrated pamphlet.
Cora Bristol Nelson, Supt.,
Established 1905. Murfreesboro, Tenn.

CATALOG 1928-1929
SUPPLIES FOR ALL DEPARTMENTS OF CHURCH WORK

Baptist Sunday School Board - Nashville, Tenn.

It's the new free Supply Catalog

for all departments of church
work—order it

Bound complete or in sections for the convenience
of each department.

A Practical Essential in church development

ORDER BY SECTIONS

- | | |
|--|--|
| <input type="checkbox"/> Complete Catalog | <input type="checkbox"/> B.Y.P.U. Section |
| <input type="checkbox"/> Elementary—C. R., Beg.,
Pri., Jr. | <input type="checkbox"/> General Supplies |
| <input type="checkbox"/> Intermediate | <input type="checkbox"/> Church Administration |
| <input type="checkbox"/> Young People-Adult
Section
(Includes Home Department) | <input type="checkbox"/> Educational |
| <input type="checkbox"/> S. S. Administration | <input type="checkbox"/> Bible Catalog |
| | <input type="checkbox"/> Periodical Section |

BAPTIST BOOK STORE
502 E. Capitol Street
Jackson, Miss.